

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

J.M. Mewborn, Editor • PO Box 1358 • Coats, NC 27521
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ANNUAL MEETING OF PRIMITIVE BAPTISTS HELD AT JASPER, TEXAS

Three state of Texas (Official) Historical markers were unveiled at the Little Hope Primitive Baptist Church, Jasper, Jasper County, Texas, on Saturday, May 26, 1990, by the Texas Historical Commission (of Archives and History). One was placed at the building site, one at the adjoining Little Hope Cemetery, and one, "A Citizen of the Republic of Texas" grave marker, was unveiled at the gravesite of Samuel and Frances Goode, early pioneers and settlers of (East) Texas.

These ceremonies took place beneath a covered, outdoor area of the church building (or meetinghouse), and under a tent at the cemetery, where Brenda Goode, a Lamar University student at Beaumont, and the great-great-granddaughter of Samuel Goode, gave a brief history of him during the grave marker dedication.

She traced the Goode family to John Goode of Whitby, England, in the 1400's or 1500's. Four generations later, another John Goode, his descendant, was born in Virginia. Following his marriage, he and his wife moved to Texas (then Mexico) in the spring of 1835, prior to the Texas Revolution and the famous battle of the Alamo on March 6, 1836. Here, what is today Jasper County, Texas, the Goode family acquired several thousand acres of land and settled.

The historical importance and significance of Little Hope



Old Meeting House
New Hope Primitive Baptist Church
Jasper, Texas
Built 1890
(Side View)

Church in the State of Texas arise out of the fact, when soon after having settled in the area, Samuel Goode donated three acres of land upon which to erect a building to be used for both religious worship and for a local school, all of which took place in the ante-bellum period of the USA and early history of Texas. Old records reveal today that Samuel Goode and his sons were wheelwrights and farmers by trade. They built and sold wagons in a shop near the present church site.

Brenda Goode in remembering her ancestor, told of old court records that indicated in the year 1858 Samuel Goode conveyed a parcel of land containing 2,707 acres, "less three acres of burying ground," which is now the cemetery and church grounds, to one William A Ferguson. She said that "Goode later moved and resettled in the Town Bluff area in Tyler County, (Texas), following the sale of his land in Jasper County.

During the ceremonies at Little Hope Primitive Baptist Church on the Saturday afternoon of May 26, 1990, Henry Burton gave a history of the church. He recounted attending services in the church with his grandfather, John Hancock. He assured those present that there had been seed ticks very prevalent in the area, and that was

why the community at one time had been known as "Seed Tick." Burton said "when Little Hope lost its identity to the name "Seed Tick", the name of the former stuck as hard and fast, as the little beasts themselves."

"I hope I have not let things slip through my hands without passing them on," Burton said. He said it is believed the first building burned and the foundation of the chimney is still detectable, where the first school house - church building stood and Little Hope was formally organized as a Primitive Baptist Church in the year 1893. He said that the current (old) building was constructed of rough sawed yellow heart pine, milled by Westbrook Sawmill at Pinenot," as the second structure on this site.

Pastors who have served the church for the past 120 years are (1) Elder Adams-(1st) Pastor; (2nd) Durham Richardson, (3rd) J.M. Martin, Burkeville, Texas, (4th) Elder Allan (A.A.) Dubose, (5th) Hamp Newton, (6th) Otto Brittain, Lufkin, Texas, (7th) Lynwood Jacobs, Jasper, Texas, and (8th) Carl D. Dubose, Jasper, Texas. A new building was erected in the mid 1990's, utilizing many conveniences and heating, which the parishioners and congregation are currently enjoying, while the old building is

maintained and preserved on a status-quo basis nearby.

Texas was part of Mexico when the first Americans settled there in the 1820's and 1830's. In 1836, Davy Crockett, Jim Bowie and other famous heroes died in the Alamo fighting for independence from Mexico. Sam Houston led the Texans to their final victory against the Mexicans at the Battle of the Alamo, the chapel of an old Spanish mission at San Antonio, on March 6, 1836, when it finally fell, and at the Battle of San Jacinto, Houston, that guaranteed Texas independence. It is fascinating to know that Samuel and Francis Goode were already there (in what was to become Texas) long before Sam Houston made his famous battle cry, "Remember the Alamo!" It was their benevolence that gave rise eventually to the forming of Little Hope Primitive Baptist Church, one of the oldest in East Texas today, where some "Seed Ticks" still abound.

J.M. Mewborn
February 20, 2001

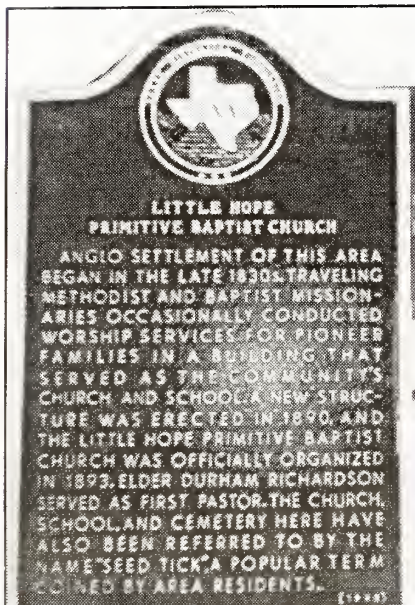
ACKNOWLEDGEMENTS

Grateful appreciation is herein acknowledged to Sister Abilene King McBride, who sent the above information and data to us that was necessary in preparing this article, much of which came from The Jasper News-Boy, Jasper, Texas, from the May 30, 1990, issue. Sister McBride sent this information and request for publication on August 6, 1997. It became lost in my file, and I did not locate it until recently. We apologize and regret the delay in publication.

In October, 1974, I spent a night in the home of Brother Frank Martindale, an elderly deacon of this church, where I still have treasured memories of visiting this historic place in the past. He entertained approximately 30-40 Primitive Baptists in his home, and many of us slept in his clean, farm storage barn, as nice a place that ever I stayed of my 45 years among you precious people. I shall never forget him and this most pleasant occasion!

Editor

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(State of Texas) Historical Marker for Little Hope Primitive Baptist Church

"Little Hope Primitive Baptist Church. Anglo settlement of this area began in the late 1830s. Traveling Methodist and Baptist missionaries occasionally conducted worship services for pioneer families in a building that served as the community's church and school. A new structure was erected in 1890, and the Little Hope Primitive Baptist Church was officially organized in 1893. Elder Durham Richardson served as first pastor. The church school and cemetery here have also been referred to by the name 'Seed Tick,' a popular term coined by area residents."

DOCTRINE OF GOD, OUR SAVIOUR, OF ABSOLUTE PREDESTINATION OF ALL THINGS, EXPOUNDED

Dear Elder Mewborn,

You may do with the following as you see fit. There was great comfort for me in putting these things on paper. If not deceived, what follows is a portion of that same truth that has been earnestly contended for and ably defended by you and others for these many years. If I am in error, please disregard what I have written, and take pity on my weakness, looking over me for good and not evil.

I feel very weak and helpless as I make this attempt to declare what I believe to be the simple beauty of the truth of the divine perfection of the finished work of our Creator, God. Having no confidence in my own intellect, it would be my hope that the Giver of all good and perfect gifts, in whom is no variable-ness or shadow of turning, would guide my thoughts and bless me to praise Him for the glory of His perfection by way of this writing. I have been made to understand from experience that anything I could hope or attempt to write, while yet here in this tabernacle of flesh, will be tainted with sin and imperfection. For like the Apostle Paul, I find that even when I would do good, evil is present with me.

Let me first say, that I hope to worship the God that embraces ultimate perfection in the

essence of His being and in all of His attributes. He is, therefore, the God that is incapable of change in any way. Were it possible for Him to change, He would then, of necessity, become either more or less perfect. He cannot change and yet remain the same. So, then, His perfection is unchangeable. This would include, according to my poor understanding, His knowledge and His purposes, both in time and eternity. To imply that any of His purposes, actions, thoughts, or blessings are predicated upon some future contingent action or occurrence would necessitate that He make a decision, based on the acquisition of post knowledge about the action or occurrence. To say that He could acquire knowledge, would be to deny His omniscience.

Regarding the "you do this and I'll do that" of the Old Testament scriptures, the Old Covenant and the Old Testament scriptures were given, (when seen with the eye of faith) in part, to fully instruct the man of God in the folly of any hope or confidence in the flesh. Fallen man has no ability to meet the conditions required by divine justice to merit any favor from God, who is holy and righteous and cannot be pleased in or by the very best that depraved, carnal man has to offer. Under the old "you do this and I will do that" covenant, man was shown that the Lord God is a just God, and that there are just consequences, both good or bad, to the actions of men. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gala. 6:7). Man was also shown, time and again, that he could not with any consistency meet the conditions of that covenant. Have you, dear reader, not been shown the same truth? These things, I believe, were written for our learning and instruction, and do not change the fact that God knew and purposed in eternity what men would, or would not, do. And, yet, to say that God purposed sinful acts in eternity, does in no way mean that He is guilty of the sin that is in the heart of the creatures who perform those acts. Indeed, who could God sin against? And to whom would He be held accountable? When men do things out of the evil that is in their hearts, according to God's providence, while the evil intentions of men are overruled and these acts themselves work for good to His chosen people, it is man, not God, that is the sinner.

So, then, if God in His providence, suffers His creatures to act sinfully, it would naturally follow that He would visit them sorely with the just penalties and consequences for their transgressions. On the other hand, if God in His infinite mercy sees fit to bless one of His creatures to do good, it must naturally follow that a just God will also bless the creature to abundantly reap the good consequences of his act. But the blessing is in the doing, and is not as a result of the consequences. Speaking to the saints, the Apostle writes: "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13. I find it then impossible to believe that God does anything conditioned upon any power outside of Himself. Such would declare that the glory of His Godhead is incomplete in and of itself, and is dependent upon something other than the divine perfection of His being. It would further declare Him to be a god who is ultimately, finally learning and reacting to the thoughts, and or actions, of His creatures, requiring Him to be a god of changing knowledge and purposes. This would deny His very immediate perfection and Godhead. Such would abdicate Him from His throne, and would "change the glory of the uncorruptible God into an earthly image, made timely like unto corruptible man . . ."

Consequently, I have been made to believe that the entire work of His creation, including each and every minute incident from the foundation of this time world to the closing of the last dispensation of time, and again through the infinity of eternity, was completed in the mind and

purpose of God in eternity, and had no beginning with Him, but was His thought and purpose eternally. "For He is in one mind and who can turn Him?" (Job 23:13.)

How to reconcile these eternal truths with the ability of the creature to sin and rebel against God's commandments, bring condemnation into the world, stand guilty before the divine throne of judgment without defense or excuse, and yet still fulfill the will and divine purpose of the infinitely holy, just, and righteous God, is to attempt to fathom the depths of the mystery of Godliness. It is an endeavor which no mortal man could ever hope to accomplish, much less a vile, wretched, unlearned, poor, beggarly, and ignorant sinner such as this writer. However, I believe that if one claims to believe something, he should be prepared to attempt to defend it. And so it is, that I would beg your patience and forbearance as I humbly attempt to explain my limited understanding of this great mystery. It is my hope to be enabled to declare the perfection of His work, as evidenced in the scriptures by men filled with the Holy Ghost, and divinely inspired to record the dealings of God with His creatures in both time and eternity.

We hope to show in the case of Joseph, that God in His infinite wisdom, according to His divine providence, does bring to pass the wicked acts of men, but in such a way as to always work them for the ultimate good of His church, and to effect His divine, holy, and most righteous purpose. There can be no denial by reasonable students of scripture that the wicked and sinful acts of Joseph's brothers

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set." Proverbs 22:28

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were exactly in accordance with the will and purpose of God, as revealed by Joseph when he said to them, *"you meant it for evil, but God meant it for good"*. Genesis 50:20. The word "meant", as used in this scripture, does unavoidably establish the determinate counsel of God in the matter. To deny the predestination of God in the evil acts of Joseph's brothers would imply that the whole thing happened by chance at the whim or fancy of man, and that God, more or less, fell in the eventual role of finally delivering His people out of Egypt, and that the plagues, the parting of the Red Sea, the journey through the wilderness, and the inheritance of the promised land might never have occurred or happened. Not only is this belief absurd, but it flies in the face and teaching of the scriptures. I do not like the term "secret will", but will observe that it was not revealed to Joseph's brothers that their actions were according to the will and purpose of God until they were instructed by an enlightened and compassionate Joseph later on in the land of Egypt. I believe that this is the case will all men, who strive in darkness, having no knowledge that their evil actions are perfectly governed by this sovereign God and that even the "wrath of man praises Him, and the remainder of wrath that does not praise Him, He will restrain". As God was in the case of Joseph, overruling the evil intentions of men and bringing about the glorious purpose of His sovereign will, does this truth not also apply to all of the acts of all of His creatures throughout all time and eternity? I believe that what many well meaning proponents of scripture refer to, as His "revealed will", as opposed to His "secret will", is not His will at all, but are His laws and commandments as set forth to men for their learning and instruction. On the other hand, His only, true will is reflected in exactly what comes to pass, though not understood by His creatures in the light of His divine purpose. For His thoughts are not our thoughts. Neither are His ways our ways. But His thoughts are as high above our thoughts as the heavens are above the earth. (See Isaiah 55:9). Where is the instrument with which the height of the heavens can be measured? And what and where are the limits of outer space? What man can look through infinity and see the end thereof?

Concerning the use of caus-

es to bring things to pass ("There is no power but of God: the powers that be are ordained of God." Romans 13:1.), we look to the example left in the scriptural account of David. David, the son of Jesse, went down to the Israeli army's encampment to take food to his brothers, as his father had instructed. His brother (Eliab) in anger accused him of coming down there only to see the pageantry and excitement of the battle. David did not defend his actions by protesting that he was only doing his father's bidding. Nor did he remind his brother of the cheeses, corn and loaves that he had brought him. He mentioned none of the obvious reasons for his being there. But according to the purpose of God, he revealed, much to the comfort of all true lovers of scripture for all time, God's eternal, undeniable, and unchangeable truth. For he did answer and declare, "is there not a cause?". I believe that it had been revealed to David that behind all the natural causes that are visible to the human eye and understandable to the natural mind, there is an invisible and Holy Cause, worthy of Him that is the first cause of all causes, and that all natural causes are set and worthy of Him that is the first Cause of all causes, and that all natural causes are set and ordered to come about in just such a way as to accomplish the Divine Cause of the Almighty God. For God had in eternity overruled the evil nature and intentions of His creatures throughout all time and eternity to bring about His ultimate good in all things. So then, although David was seemingly motivated by natural causes, and acted (as it would seem) according to his "free will," yet, his actions were, however, in perfect harmony with the divine purpose that God had purposed in all eternity from (and) before the foundation of the world. He did by way of natural causes accomplish the Divine Cause, and was incapable of doing anything else.

A look at the scriptures relating to the most depraved, evil, and heinous of all crimes will show that wicked men, drawn away of their own lust, motivated by a complex mixture of natural causes, acting according to their most vain imaginations, did take and crucify the Lord of Glory. The scriptures further show that in doing so, they fulfilled in minute detail the perfect will and purpose of God, as established in eternity before the foundation of the world.

There is overwhelming, undeniable evidence in the scripture that the birth, ministry, betrayal, and murder (crucifixion) of Jesus Christ had been fixed and made certain in eternity. The place and manner of His birth were foretold by the prophets of old, and surely had to come to pass exactly as foretold and recorded. Too, each and every step He took in His life and ministry upon earth was in exact accordance with what was necessary for the law to be fulfilled to the every jot and the tittle. Even the details of His betrayal, down to the counting of the thirty pieces of silver and the potter's field that they were used to purchase, were (all of them) precisely fixed according to prophecy, and had to come to pass exactly in the manner in which they did.

David said, *"is there not a cause?"*. Speaking of the hour of His death, Jesus said, *"but for this cause came I unto this hour?"*. When He was tried before Pilate, He answered, *"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."* (John 18:37). Was not His death and subsequent resurrection a necessary part of His witness to the truth? The Apostle Paul in his letter to the Hebrews referred to the 40th psalm and ascribed these words prophetically to the Christ; *"Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."* John recorded in his gospel these words of our Lord, *"Therefore doth my Father love me, because I lay down my life, that I might take it again."* It was fixed and certain, and it is also recorded, that it was according to the will of God that these events transpire. For Jesus said that He came to do the will of the Father, and that it was the love of the Father that He lay down His life.

What shall we say then concerning Judas Iscariot, Caiaphas, the high priest, Pontius Pilate, Herod, the Roman soldiers, and both the Jews and Gentiles with the specific roles that they played in that day? In the 4th chapter of Acts is recorded the words of Peter and John as they lifted up their voices to God with one accord and declared *"thou art God, which hast made heaven, and earth, and the sea and all that in them is: who by the mouth of thy servant David has said, Why did the Heathen rage, and the people imagine vain things? The kings of the earth*

stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." What power known to man could have gathered together such an array of earthly kings, princes and notables of this world with all their subjects and brought to pass in intricate detail the innumerable causes that brought them together in just such a way at just such a time? Now the scriptures plainly state the counsel of the Lord was determinate in the whole matter. My understanding of the language would insist that there is more than just mere foreknowledge under consideration here. Every link had a predestinated place to fill in the makeup of the full, entire length of this chain of events.

Events had been coming to pass from the time of the flood, all working together in perfect harmony to bring about the rise of the Roman Empire and all of the complex religious, political and social forces that came into play and brought about the conditions and circumstances necessary for all of these things to be in place, that the prophecies might be fulfilled concerning these events. Change the most minute event in the course of all human history and all of history inescapably is changed. It does not seem possible to this writer, that even the fall of a single sparrow from the sky, or the number of hairs on one head, could be left up to chance. Nor could the vain imaginations of men be allowed to bring them to any course of action other than what was necessary to bring about exactly the complete set of circumstances that were in existence at the time spoken of here.

And yet, it is evident that it was not the "Spirit of God" moving in these men to direct their words and actions. On the contrary, according to John's gospel, the devil put it into the heart of Judas to betray Jesus. John also records that after Jesus dipped the sop and gave it to Judas, that "Satan entered into him". Indeed, the scriptures declare Judas to be a devil from the beginning. What other conclusion can we draw than that, although men act freely and willingly according to their nature, and though there are evil

forces at work bringing about the actions of such men, these causes although secondary to, are subject to and are directly in accordance with the divine and righteous (overruling) cause of the omnipotent, omnipresent, omniscient, immutable, and eternal God.

Having treated upon the predestination of God in regard to His creatures as they stand in condemnation, subsequent to the fall of the first man, Adam, we would now turn our attention to the perfection of His work in creation, and the depth of His wisdom and mercy as related to His will and purpose in the fall of Adam and his (Adam's) posterity in him.

I will first observe, that it was God Himself who planted the garden of Eden and all the trees in it. I would also call to the reader's attention that He planted the Tree of Life before He planted the tree of the knowledge of good and evil, "the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." (Genesis 2:9.) Here, the Tree of Life is mentioned first in the chronological order of creation, evidencing that the need for a means to give life and the permanent cure for the condition of fallen man, dead in trespasses and sin, was established prior to that death, and even prior to the providing of the means or way whereby that death would be conquered or accomplished. Christ stood as a Lamb slain before the fall of Adam, and was a surety (for the debt incurred in the fall of His bride, the Church) in that covenant wrought in eternity between the triune God. This covenant stood in eternity before the dawn of time when God said let there be light and there was light. Now, it is evident that man was created outside of the garden, but the Lord God put him in the garden. I believe that any enlightened interpretation of the events bear out that the Lord God, who created the man, being omnipotent and omniscient, knew and did determine by the very nature in which He formed him, exactly what the man would, or would not, do under whatever circumstances he was placed in. "For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." "For a man's heart deviseth his way, but the Lord directs his steps." So then, God was working in precise detail to bring about just such conditions as existed at the time of the fall, and even set

and ordered them to the extent that no other consequence could have resulted. To my way of understanding, to deny the will and predestinated purpose of God in the fall of Adam is to accuse Him of ignorance, folly, or even worse, willful negligence. What appears to the natural mind as a catastrophic event that would seem to spell the failure of God to accomplish a perfect work in His creation, will prove in the end to be an absolutely necessary occurrence in bringing to pass His greater work of redeeming and perfecting the betrothed (His Church, bone of His Bone, His Bride), of the very Son of God. In this work of redemption is made manifest that even as His mercy is beyond what our heart can understand, so too is His wisdom beyond what our mind can comprehend. For certainly the first man Adam, as formed of the dust of the ground and subject to the vanity of the flesh, could never in his original condition be a fit subject for immortal glory. He was not yet made fit (clothed in the perfect righteousness of Jesus Christ) for his role to contain and hold the bride of the forever to be praised and adored Son of the living God. This is evidenced by the fact that he did sin and rebel against the most holy and righteous God. Does not the scripture fitly apply to Adam, as he stood in the garden prior to the fall; "... that which thou sowest is not quickened, except it die"? He was sown corruptible in creation, but by the work of God in the salvation of His church, he is born again of that incorruptible seed. For even as the body of flesh, sown in corruption, must die in order that it may be raised in incorruption, so too must the first man Adam, who was of the earth, earthly, die to the vanity of the flesh and the things which are of this world in order that he might be born again to the treasures of the Heavenly Jerusalem and everlasting Kingdom which is above "for where your treasure is, there will your heart be also." (Matt. 6:21.)

So, then, as God is perfect, so too are all of His works perfect. He is not capable of error. It is not possible for Him to change either His mind or His purpose. He has loved His children with a perfect, unchangeable, and eternal love, and has declared by the mouth of His Apostle, "... that all things work together for good to them that love God, to them who are the called according to His purpose." "For I am persuaded,

that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:28 & 8:38 & 39.) Herein is the substance of things hoped for and the only basis for any everlasting joy that His children might experience here in this time world.

Humbly submitted in Love,
I Trust,
Kenneth R. Adams,
Mayfield, Kentucky 42066
November 21, 2000

**REPUBLICATION OF THE
EXPERIENCE OF ELDER L.I.
BODENHEIMER, (M.D.) (THE
FOUNDING EDITOR OF ZION'S
LANDMARK)**

Elder L.I. Bodenheimer, (M.D.) was born April 6, 1831, in Stokes (now Forsyth) County, North Carolina, about six miles east of Salem, (now Winston-Salem), N.C. His grandfather had immigrated with his family from Pennsylvania down the "Great Wagon Road" that stretched through the "Great Valley of Virginia" with horse, wagon and cattle to find new homes in North Carolina at land prices here that were not affordable in the colony of Pennsylvania. Of the three groups of German religious sects, Lutheran, Reformed and Moravian, that settled the Triad Area of N.C., (Winston-Salem, Greensboro and High Point) Elder Bodenheimer descended, it is believed, from the "Reformed." The Moravians settled at Salem, formerly called "Wachovia" by the German Moravian leader, Spangenberg. "Wachovia" is from two German words, "Wach" and "Aue" which means "meadow-stream," after the three forks of Muddy Creek in the Winston-Salem area. These Germans had come to America about 1750 because of intolerable political, religious, and economic conditions in Germany. Out of such tough stock came a bright, intelligent and unusual man, L.I. Bodenheimer.

Elder Bodenheimer united with the Primitive Baptist Church at Graham's Meeting House, in his twenty-third year, 1854, and soon thereafter began to preach. He first established Zion's Landmark in 1867 at Winston-Salem, (then called Salem), N.C., and sometime after he edited it in High Point. In 1871, Elder P.D. Gold became an Associate Editor with him on

this paper and in 1872, Elder Gold purchased the Zion's Landmark from him, and continued its publication.

In his early days, Elder Bodenheimer had little advantage of book learning and only attended school three months, it is said, in his boyhood days; but later he voluntarily applied himself well and became an apt scholar. He then studied medicine, attended medical college and obtained a diploma. Amid all the changes in his life, which were many, he practiced medicine, and preached and contended for the truth as it is in Jesus Christ.

It was said of him by many in his generation that he was the most noted man in the state of North Carolina at that time for ready wit and quick answers. The people in his town would speak to him just to hear his verbal retaliation and often quoted his witty sayings. Elder P.D. Gold in writing of him said, "Elder Bodenheimer was one of the most original thinkers and of the readiest repartee, within my knowledge. He was always ready to give an answer. He could answer a fool according to his folly, and then exempt himself from the charge of being at all like that fool. His argumentative power in scripture was wonderful and his illustrations of his subjects were clear."

The following narrative is told concerning Elder Bodenheimer of an incident that took place when he was visiting Elder P.D. Gold, in Wilson, North Carolina, editor of this paper for 50 years, before the turn of the last century. Elder Bodenheimer at that time had a nephew who also resided in Wilson, North Carolina, and who was well acquainted with the Old Baptist people. The nephew, a Methodist by affiliation, was one of many, not numbered with Old Baptist, who enjoyed the ministry and preaching of Elder Bodenheimer. The narrative, as told me by my father a number of years ago, goes like this:

The nephew confronted him once saying, "Uncle Levi," (his first name), "would you be willing to come down and preach for our church and congregation if our people extended an invitation and gave you an appointment?" Elder Bodenheimer replied by saying, "My liberty is not restricted in your meeting house if the appointment is mine alone." The narrative continues that the Methodist people did extend him the invitation and he accepted. When told of the

agreed appointment and hour by his nephew, the latter said, "Now Uncle Levi, when you come to Wilson, don't get up there and start talking about other denominations (the Methodists, Missionary Baptists, Presbyterians, Episcopalians, Free-Will Baptist, etc.), like many of your fellow preachers; just get up there and preach and leave the rest out."

When the time of the appointment came, Elder Bodenheimer, being on hand, approached the large pulpit and packed building and immediately made the following opening statement and remarks: "My nephew who arranged this appointment asked me not to mention any of the names of other denominations in my discourse here tonight. So, I decided before I came to this place to look through and check the scriptures (Bible) to see if the prophets and apostles mentioned them (Methodists, Missionary Baptists, Presbyterians, Episcopalians, Free-Will baptists, etc.), and since they (the prophets and apostles) did not mention them, I decided that I wouldn't either." The aversion and disgust was so great in the nephew at the moment that those sitting closest to him were said to have overheard him say, "Uncle, I wish that I had never invited you here!"

So the narrative continues that Elder Bodenheimer then continued and was blessed in a very wonderful way in declaring the truth and gospel of the Son of God. (I wish we had a record of his text, but unfortunately it has been lost in the antiquity of time.) When the meeting was over, one gentleman came up to him and was overheard to have said, "Elder Bodenheimer, one thing is for sure, if the foundation I am standing on should fall, the one you are standing on will catch me." Elder Bodenheimer instantaneously replied, "Sorry, the foundation I am standing on, not that I am presumptuous, is up above the one you are on."

There are some memory gems concerning Elder L.I. Bodenheimer that I felt to share with you, our readers, and to leave them on record concerning his life, since we have mentioned his remarkable gift for discriminating wit, quick answers and ready repartee. He truly was a remarkable man with an unusual talent and a unique, Spiritual gift in understanding the scriptures and in his gift and manner of preaching.

Elder Bodenheimer's min-

istry was confined primarily to the churches that today comprise the Lower Mayo and Abbott's Creek Associations of North Carolina. However, he traveled extensively in the ministry throughout the state of North Carolina as well as adjoining states.

He traveled many, many, miles often on foot with his cane in hand. It has been left on record that he said in his last sermon, "I would like, if it could be, that my natural life had been more consistent with good behavior, but my life in Christ Jesus is without fault." End of quote.

He died at High Point, N.C., on September 17, 1900, at the age of 69 years. He was a minister for 50 years and a physician for 35 years. According to his experience and call to the ministry, he preached what a proud and vain world has always hated, but that glorious truth which honors Jesus. If, when one comes to die, his last hours and moments are happy in that blessed faith, shall he not count it all joy, if God has enabled by His grace to preach such a doctrine?

Our subscribers and readers have expressed to me from time to time of their pleasure and enjoyment of reading good experiences, especially those of ministers and also reading their call to ministry. It is with pleasure that we publish the experience of Grace of Elder L.I. Bodenheimer, the founding editor of our paper, Zion's Landmark, at this time. After reading it we believe that in our judgment and feelings there can be no doubt but that he was a God-called minister of the Gospel of the Son of God. Lord willing, we hope to publish his "Call To The Ministry" in the next issue of Zion's Landmark.

J.M. Mewborn

EXPERIENCE OF ELDER L.I. BODENHEIMER

I dedicate this narrative of God's dealings with my soul, first to my children, and second to the Church of God, and to all who love and fear God, whether in, or out of the church. I hope all who read this epistle of God's dealings with me may have fellowship with me, the chief of sinners. I shall be compelled to abide it considerably, and only write enough to make my remarks set forth my exercises, so you can comprehend my meaning.

First, I will say a little about my natural man, so you may the better appreciate what may

appear is done for my soul by the Holy Spirit. My ancestors were of Scotch descent on my mother's side, and of German descent on my father's side. My father died six months before I was born of my mother. The death of my father, at a time when my mother was least able to meet such a shock, caused her friends and physician no little anxiety for fear that my natural birth would be out of due time, and that I would be carried from the womb to the grave, as Job so much desired for himself, and as I have often wished the same for myself. However, God's ways are not my ways, nor Job's either, so I and my mother were both safely preserved in the midst of apparent danger to the fullness of the time allotted. I was brought into this natural world with no inheritance, save what descended to me through the course of ordinary generation. I, being only born of the flesh, could only inherit the things of the flesh, but knowing of no better estate, and not knowing that the one I had inherited would end in misery and death, I was content in, and with my lot, until I was 12 years old. Here I must tell you that my natural disposition was lively and wild from my birth, but my mother taught me to read. I could read nearly as well at 12 years old as I can now, and I read the scriptures a great deal, and learned from them that there was a Heaven and a hell. That from the letter therein it was taught that good folks went to Heaven, and bad folks went to hell, when they died, and I judged them by their lives then. If I saw any one quiet, and hardly ever laughed or said a bad or foolish word, I set them down for Heaven, and, if I saw one that was lively, wild, and said bad and foolish words, I set him down for hell. As I have just pointed out, I was wild, lively, and enjoyed jokes, nonsense and foolishness, fun and pranks of all kinds; yet, I never cursed, drank, nor formed any immoral habits in my life, but my civil mirth, innocent as I once thought it to be, began to give me some uneasiness. When I was about 12 years old, I would fear that if I did not quit it, and do better, that my soul would be sent to hell when I died. So I set out hard to be better and took account of how many good things I would do in the run of a day, and how many bad things I would do in the run of a day, and when I lay down at night on my little trundle bed, I would compare the good with the bad. My

idea was that if I did as many good things as I did bad ones, that I could balance the one against the other, and felt that I was yet safe. Some days, my good account was ahead of my bad account. Then I felt safe and was not so particular the next day, but when night came my bad account had overrun my good account. This gave me trouble of no little, but I would take the over-plus of my good days' work and apply it to my bad days, and so settle my trouble for the time. As I grew older, I grew wilder, until I feared to keep the account any longer, lest I should prove to myself that I would go to hell, and I would have no way to deny or get out of it. So, I thought I must find and fall on some other plan.

Finally, I invented a plan that pleased me wonderfully well. The plan was this, I will give my soul to the Lord to keep and take care for me, and then nothing that I do will affect my soul. I studied hard on my new plan for a few days to see if I could find any danger in it, and I found none.

One day, I was sent after water for the hands in the field. I had to carry the water about a half mile. I was walking along a small path on a hillside, carrying my little bucket of water, crying on account of having been such a bad boy the day before. I feared that if I did not do something, I would go to hell. I set my bucket down in the path, and turned out into the thicket. I knelt down, sobbing in tears, and said, "O Lord, I am a bad boy, I am not fit to have a soul, I am worse than you thought I would be, when you gave it to me. I want you to take it back again, keep it, and take care of it for me, 'till I get to be a better boy." I then arose from my knees, and felt that the Lord had heard my simple prayer. I felt that He had taken charge of my soul again and that I now could go my full length in any sport I desired. I felt that what I did could not affect my soul, for the Lord was taking care of that.

I grew worse and worse, under my carnal security, for such it was. I became early in life a ring leader of my associates. At church, corn husking, or any place where I was at, all the boys would gather around me to hear me mimic, talk like or mock certain preachers, give out hymns and sing them as they did, tell anecdotes or jokes, as it is called sharp-shoot, crack wit, saw and hack the boys for fun, to amuse the crowd. No one got mad, but all seemed to

enjoy it. Often, while I was thus engaged, I have felt the sharp arrows from God's condemning justice, dart or shoot through my quivering heart until I would suddenly turn and leave the crowd in the midst of some amusing story that I was telling. The crowd called for me to come back and finish my story. Some would say, "What is the matter with him?" Others would say, "He is gone off to get religion." I would leave the crowd in tears, begging God to forgive me and them. I would often go to the woods and weep for hours, begging God to forgive me this one more time, and I would never do so again. Yet, when I met them the next time, they would tempt me to begin again, and to keep them from knowing my sorrows, I would go ahead with the usual routine, while my heart felt so full, like it would burst.

Thus, I passed on for several years, until I became uneasy about having given my soul to the Lord, for I now thought that He had all advantage of me, in that He had possession of my soul by my consent, and now could send it to hell at any moment without giving me notice, or chance. Here, I was in a great strait, fearing to ask it back, yet, fearing to trust it any longer in God's hands, but I decided to venture to ask the Lord to give it back to me. I would do better, and when I got it in a good condition, I would return it back to Him again. So, I went to the same spot again, knelt down, and said, "O Lord, I have got to be so bad, I am afraid you will send my soul to hell for my sins. I have come here to ask you to please give my soul back to me, and if you will give it back to me, I surely will do better. If I do not do better, I ask you to send heavy afflictions upon me. This request, I thought, would cause me to constantly watch myself, so I would cause God to yet have some confidence in my promise to do better. I had promised to do better so often and done worse that I thought God would not take a promise anymore without security. Now, I felt that God gave my soul back to me, and I set out anew to do better, and get better. I was very careful how I lived. I tried to pray, repent and believe, but could not perform any of them aright.

One day, I was plowing in the low-grounds, in great trouble. Eternity in hell constantly sounded in my soul, and it seemed more than I could bear. Yes, the thought of continuing in

an eternity forever and ever in a burning hell was completely absorbing me! I drove out at the end of my row, and a large rock was there. Beneath its shadow, I sat down to cool. While resting momentarily, I thought on those words, "Eternity, forever and ever in hell." An inward reasoner commenced to reason my case with me in this manner. "What are you so troubled about?" I answered, "I am such a great sinner. I fear God will send me to hell, forever and ever." To my words the reasoner replied, "If you had the power to chain a dog alive in a fire, and then stand by and see him writhe in pain, and howl in anguish forever and ever, just because the dog did not, nor could he obey all you ordered him to do, would you do it?" I answered, "No, no, never!" Then my reasoner said, "Then you must think you are more merciful, and better than God." "Remember," said the reasoner, "You have never been as bad as other boys, you never cursed as your neighbor does, you never gambled, you never stole, you never were drunk, you never were immoral in any way, and you have suffered now more than a merciful God requires. Now all that you need to do is to live right from now on, and your past trouble will satisfy God for all that you have done." So reasonable did this argument appear to me that I embraced it at once and felt happy to think I was now a Christian, and the worst was over with me. Here, I sat myself down as a Christian, and, one of the best in my knowledge, for I could not see one in all the land that was living as I thought a Christian should live. I said my prayers three times a day, and tried hard to be perfect. I saw and heard things from Baptists and other professors that I thought then that no Christian would say or do. So, I decided not to join the church, for if I did join, I would have them all to do better, or all go out one. In this condition I lived a pharisee of the strictest sect for about six months, during which time I saw nothing that I lacked of being perfect, except being baptized, which I thought was the duty of all Christians. But, seeing no way to get baptized unless I joined the church, and since I could not fellowship any of the members because they (all of them) fell short of my pattern of the life of a Christian, I was greatly troubled, and knew not what to do.

I lay down on a pallet before the fire in great trouble, because

all professors, were so unclean but me. While I lay there, longing to be baptized, suddenly, I saw an exceeding high mountain that was very smooth. There was not a stone nor bush upon it. The top appeared to be flat, and was full of white stones that looked like tombstones, all of one height. In the midst of this hill stood a tall, straight ever-green tree, the most lofty and beautiful tree that I had ever beheld. On the north side of this tree gushed out a River of Pure Water which ran down the smooth mountain, which was covered with short green grass. The river had no banks, as are common to natural rivers; yet, the water was kept in bounds, all the same width, and it looked like melted silver rolling in waves to the foot of the great mountain, where I saw a large concourse of people gathered. I also saw a preacher, and knew him. He sang and prayed, and when prayer was ended, he took me by the hand, singing as he started into the water. I felt happy to think I was at last to be baptized, but when I stepped into the river, I heard a voice, shrill and loud, saying unto me, "If the dead rise not, why are you baptized for the dead?" (See 1st Cor. 14:15, 16). At this point, I stepped out of the river, and all the scene vanished out of my sight. I know I was not asleep for I heard my mother's wheel spinning all the time. I sprang up suddenly from the pallet, and mother said, "What is the matter with you?" I told her, "Nothing much." She said, "I know there is, for you look so strange." I left the house with those words sounding like thunder in my soul, "If the dead rise not, why are you then baptized for the dead?" While trying to solve the mystery, it was shown to me that I had never been raised into newness of life which is Christ, and that I did not then believe in the first resurrection. Therefore, I was not a fit object of baptism, and here for the first time in my life did I view myself as being completely dead in trespasses and in sins. A powerful, forceful feeling struck me that if I had never committed a practical sin, I could not reach Heaven because I was only born of the flesh, and that even Adam himself before he sinned could not reach Heaven without being born of the Spirit of God.

Here, the fountain of the great deep of my heart was broken up, and for the first time I saw how vile my nature is. While I had not cursed, got

drunk, gambled, stole, or committed other abominable things, yet, I saw a solid world of iniquity all in this poor, natural heart of mine. This horrid sight literally stripped me of all hope of ever being saved. Sleep fled from me, my appetite failed, while guilt and shame stared me in the face constantly. I said with Cain, "Every one that findeth me will slay me." Genesis 4:14. Oh! I felt I had no friend on earth, and worse, none in Heaven: yet, I loved the Saviour of poor sinners even then, although I thought He hated me. Oh! what is more killing than to love one so dearly, and then to feel at the same time that He is angry with you. This is hell itself. Such were my feelings as I beheld a lovely, offended God. The frowns of God and all my earthly friends filled my soul with horror.

Therefore, I now concluded that, if I will leave the country, and go where no one knows how vile I am, perhaps, I will not suffer so much. So, I left my dear mother in tears one morning with my only natural brother accompanying me for the far West, (of the United States, as it was then), 700 miles on foot, to find peace to my soul. The first three days of my travel I felt free from any trouble about anything. The third evening, as I was crossing the Blue Ridge mountains, a little before sunset, I was rejoicing in the thought that I had left all my troubles behind me, and thinking how wise I had acted to go away from trouble. On the other hand, I thought how simple others were to stay in trouble, when they could walk out of it so simply and easy as I had done. About this time, I passed under a large (protruding) rock that hung over the road, and the shadow caused me to look up. When I saw the large rock, a Voice seemed to shake the mountains and cried out saying, "You shall call for rocks, and mountains to fall on you, to hide you from the face of Him that sitteth upon the throne, and from the wrath of the Lamb." See Revelation 6:16. Oh such horror I never can describe! All my sins gathered around me, and I felt that the huge rocks were God's policemen, ready to crush me with vengeance for fleeing from justice. I trembled and felt so weak and horror-stricken that I feared to move, but every breath was, "God be merciful to me a sinner." Thus, I traveled on, a poor, weary, green orphan boy, a stranger among strangers in a strange land, away from a

tender mother, without friends, without hope, and without God in the world, trying to repent, but could not, trying to pray for mercy, but no answer to my prayers. I felt so vile that I thought it was sin for me to pray, and would say to myself, "I never will pray again." The next breath I would beg God to forgive me for saying I would not pray. I even tried to pray to God to forgive me for praying for mercy, for I could not help it even if He sent me to hell for praying. In this way I daily traveled on my weary journey.

As I was traveling down the Ohio River, I took up a tin cup and reached out from the boat in the night to get some cold water from the river to drink. When the cup touched the water, it jerked me nearly into the river. The boat was running so fast that I had great difficulty in regaining my balance, or I should have been drowned under the boat by the suction. I realized in such an event that no one would ever have known what went with me. When I managed to get up after having been knocked down by such an awful force, I did not know whether to praise God for saving my life, or beg Him again to throw me into the river.

I reached Madison, Indiana, on foot, and to add to all my previous distress, my brother took very sick, and it took the last dollar we had to pay our expenses. On Sunday morning we set out afoot for a journey of 100 miles without one cent, or even a biscuit to eat. In sorrow I traveled all day, but my troubles kept me from hunger. Between sunset and dark I met a man, who, after he had passed us some distance, turned his horse around, came back, and said to me: "Young man, you are traveling so late? You seem to be a stranger in this country." I replied, "Yes sir; my only reason is that we are out of money on account of sickness and I thought it better to fast and go day and night until I get to my journey's end, than to stop and not pay for my lodging." The man replied, "That is hard; go back with me and rest. It shan't cost you a cent." So, I turned back and stayed with him until Monday. When I got ready to start, he gave me fifteen dollars, and said, "Always tell the truth no matter how bad it is, and you will always have friends. I saw you were truthful, and in distress and felt to pity you that much." He would take no note, due-bill, nor anything for it. He was an Odd Fellow. I tell this to

show how God manifested His mercy to me even when I thought He was seeking my life.

Finally, I got to my journey's end, and remained there for 10 months. Here, I will say I had felt strongly led all through my convictions and travail of soul from the very beginning to go and see a preacher in North Carolina, but did not obey the leading of mind or impression. While in the far West, it was a daily impression to go and see him, and I would promise the Lord in my great distress that, if He would spare me, I would go. Yet, I was not enabled to go. It was not His will to bless me, while God had given me that desire.

Finally, my trouble grew so heavy I felt I should die, and go right to hell if I did not return back to North Carolina. I stayed in the West about 10 months in this horrid and terrible condition, and while there the Methodists held a protracted meeting in Mooresville, Indiana. I thought, perhaps, if I would attend and do as they said that I could get religion. So, I attended several of their nightly meetings, and as I walked the streets, going to church, the same crowd would be laughing, cursing and hallooing, while I would find myself praying for them. As we walked along together, I thought that God would save them if He could not save me. After what they called preaching was over, they would rise, but I felt to be too great a sinner to rise to my feet, and actually could not. They then called for all that wanted to be prayed for to kneel down, when all around me would kneel, but I thought "Oh! that I was no greater sinner than they are so I could kneel and be prayed for." Yet, I felt that if I knelt, as vile as I was, that God would kill me at once. So, then they called for all that wanted religion to come to the altar, and the preacher said, "My soul for yours if you do not get religion." I once thought I would go and try his offer, but next thought was, no, there is no mercy for you, and if you go and fail, you will cause that preacher to lose his soul and only make your own damnation greater. So, I could not go. Very soon, some that were cursing, laughing and hallooing on their way to church, would rise shouting, and profess religion. At this, I would think proves that I am the greatest sinner on earth, because while I never cursed an oath, yet, here are those that came here cursing, and now they have obtained mercy, and

there is none for me. In this way I attended several nights, until I feared to go again, lest God would strike me dead for going to such a holy place as evil as I was. So, I concluded it was best for me not to go, and I went no more.

I sent my brother word to come up to where I was staying. He was in the other end of town. So he came that night, and we sat out on the sidewalk and talked until midnight. I told him I had to leave the West, or I would either die or go crazy, and I could not tell which, nor could I tell what was the matter with me; but if I stayed there, I believed I would die and go to hell. We both wept and bade each other farewell about midnight. Next morning, I started on foot a trip of 700 miles (back to North Carolina) to see the man I had so long been inwardly led and impressed to go to see. To tell you of the horrors, temptations, and fears I felt during a long, weary walk of such a distance is simply impossible; consequently, I will pass over this part of my feelings.

I stopped near the Pilot Mountain (in North Carolina) for two years, and hired myself to a Methodist preacher as a smith in his shop for his carriage and wagon business. My sins were so heavy at times there that I would leave my work, going outside to beg for mercy, and for my life natural also. The weight of the guilt of my condemnation was so heavy at times that I thought God would kill me, and when a thunder cloud would be on hand, I would be frightened nearly out of my senses, if I could not get near someone that I thought was a Christian. I felt if the Lord could catch me off to myself, where He could strike me with lightning, without hurting good folks, He would kill me. For this reason I would get as near them as I could for protection. I kept a looking glass in the shop to see when the soot was washed off my face so I could go to the table to eat, and I got so I dare not behold my face in that looking glass because my guilty countenance was so horrifying that I could not bear the sight. I often sat down at the table and felt forbidden to eat, and would go from the table without eating anything. I often on Sundays rambled over the mountains, praying to find the predestinated spot where I was to be, if I ever was forgiven my sins, but never could find it. Like the body of Moses, God had hid that from me.

One day, I lay my hammer down in the smith's shop, never to strike another lick, as I felt my death was near at hand. I went to the house to ask leave of Mrs. Nichols, the wife of the Methodist minister, to be absent a few days, so I could go to see the man I had so long been impressed to go to see. I sat down in her hall. She was in another room sewing. Here I had a great conflict, for I feared to ask her, fearing she would refuse, and I feared to go without, fearing I would lose my position. I sat there for about an hour. At last, I ventured into her room, weeping aloud. I said, "Oh! Mrs. Nichols, may I be absent a few days? I can't work." She said, "Yes, you can go with all of our well wishes and welcome. I am glad you want to talk to someone about your salvation." As she spoke these words, she looked at me, and I saw the tears rolling down her cheeks. She was a Methodist, but I believe I shall meet her one day in Heaven. I lived with her two years and I never saw anything in her that was not Christlike. I left her in the room crying and I started to see the man (minister) before mentioned, who lived about 50 miles distance afoot.

About the middle of the afternoon, I crossed a branch, and I wanted water. To quench my thirst, I lay down to drink, but felt that if I drank, God would kill me before I could get up. I arose and did not drink a drop. Here, I felt the horrors of hell take hold of me, and I took a little Bible out of my pocket to see if anyone on earth had ever been in such a horrid condition or state of desperation. Momentarily, at this point, I lost sight of this world, and knew nothing that took place until midnight that same night. I had left the road, wandering off in a complete, lost state of mind, and was standing in a deep hollow or depression in the woods. It was the darkest night I ever saw. My first thought was, "Too late. I am now in hell." Oh! the horrors I felt I never can tell. I tried to think back into the world to see if I could remember when I was sick, or when I died, so as to know certainly whether I was gone from the world or not, but I could not call to my mind when I died. Then, I thought, perhaps, the damned were not allowed any privilege they ask for when in hell, so I sank down in despair again; but, finally I heard a dog barking. I still had the book (Bible) open in my hand that I opened at the branch, the mid-

dle of the same afternoon. I started in the direction of the barking of the dog, and finally came to a house. I called the man up, and asked him if I could stay all night. He took me in, and the next day showed me the road. So, I went on my way for my man. I waded the Dan River, and also the Mayo River, very near their confluence in Rockingham County, North Carolina, as there was no other way to cross them.

At last, I reached the farm of Elder George W. McNeely, the man I had long wanted to see. When I got to his gate, I saw a buggy track, and my heart sank, for I thought if he was gone from home that would be evidence that all my leading of mind and impressions were of the devil. I went to his house and learned that he was gone from home. Here, at this point I felt that I was taken captive of the devil at his will, but this text fell on my mind, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Romans 9:16. Here, I felt a little encouragement, thinking perhaps there might yet be mercy for me. So, the Lady (Elder McNeely's wife) sent me to her neighbor, Price's, on account of her husband's being gone from home where I stayed for the night. I returned the next day to the Elder's house, but he had not returned. Consequently, I spent another horrible day. My sins all gathered around me and upon me as a thick cloud or dark mountain. I felt that my doom was sealed, and I only dared pray to God to spare me from hell one night more. I saw the lake of fire and brimstone beneath me. I was now removed from the earth, being suspended beneath it. Hell was just below me, while I was prostrately suspended there in his final state of doom. The very jaws of the door of hell were opened with a desirous yawning towards me. I saw myself sinking justly beneath and under the justice of God, and under the tremendous mountain of guilt that was pressing me down. I never expected deliverance, but to my

sudden surprise, I felt the great burden of sin burst asunder, exploded, so to speak, and it parted, one half went east, the other to the west, and I shot up between the two receding dark bodies, hell and earth. I saw Jesus above in the clouds, and as I flew up to Him a voice said, "As far as the east is from the west, so far have I removed (separated) thy transgressions from thee." Psalms 103:12. I said, "Not damned, but saved." My soul was filled with Heavenly raptures. I looked down to see how far I was from the world, as I went up in a chariot of Heavenly fire to meet a lovely Saviour in the clouds of Heaven. I was full (my very being) of love to my God. I felt that my last sorrow was gone forever. I shall never sin again. I will never fear anymore. I could truly say, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Luke 2:29.

Thus, I have given as short an account of God's dealings with my poor soul as I could. I have left out many important things for brevity's sake. I hope what I have said may serve to show to some poor mortal the riches of God's grace to me the chief of all sinners, and that all of God's children may be encouraged thereby. May the mercy, grace and love of God be ever theirs to enjoy here in time and great eternity.

I will now make some general remarks in regard to myself and as to my physical body. I have been wonderfully blessed with good health from my youth until now, for which I am under the deepest obligations to my God for His goodness to me in providence, which is more than I deserve. Therefore, I cannot attribute any of my (spiritual) convictions to bodily afflictions, and as for my natural mind, I think it will compare with the medium or average class of men. Therefore, I cannot attribute my exercises of a Spiritual nature to any hallucinations of my natural mind. Moreover, I cannot attribute my Spiritual exercises and views to

any dream, whether or not I was to be saved, and if I dreamed anything, it was some trivial, foolish thing, not at all concerning my condition. Please bear in mind and do not lose sight of the fact that the vision I had of High Mountain and Silver River was not a dream for I was awake when I saw what I have described. When I preached in my sleep, as will appear later in the article on my call to the ministry, it was not a dream, because I only knew I had done so as others who had heard me, told me of it, or when I would strike my hands against something sharp that would awake me, as stated in the second account of my call to this ministry. Whereas, it is an indisputable and incontestable fact that no one knows who or when one dreams, sickness, and natural death, and the fear of the loss of earthly goods, or friends, as having any part of the cause of my conviction for sin, or promptings to preach the Gospel. Therefore, I can only attribute both to His "Purpose of Grace," or to His blessed purpose. Now to the fullness and riches of His grace be everlasting praise by the chief of all sinners.

L.I. Bodenheimer

October 5, 1895

(Elder L.I. Bodenheimer's "My Reasons For Preaching The Gospel" Will Be Published In Next Issue, The Lord Willing.)



Elder L.I. Bodenheimer
Founder of Zion's Landmark
August 20, 1867

FIFTH SUNDAY MEETING TO BE HELD AT LAWYER SPRINGS CHURCH, PEACHLAND, N.C.,

ON APRIL 29, 2001

The Lawyer Springs Primitive Baptist Church, located in Peachland, Anson County, North Carolina, while in conference January 28, 2001, called for a special meeting to be held on the above date with services to begin at 10:00 A.M. The purpose of this meeting is to request the forming of a presbytery to inquire into the qualifications of Brother James (Jim) Jones for the office of Deacon that he might serve us in this capacity.

Lawyer Springs Church is located in the Town of Peachland, Anson County, North Carolina, just off the main U.S. Hwy. Route No. 74 from Charlotte to Wilmington, North Carolina.

We request that our correspondents from our associations and independent churches keep us in mind for this date, and earnestly hope that you can be with us.

Elder Calvin T. Harward,
Pastor

Vivian Jones, Church Clerk

MILL BRANCH UNION

The next session of the Mill Branch Union Meeting will be held, if the Lord will, with Pireway Church, Columbus County, North Carolina, beginning on Saturday before the fifth Sunday in April, and continuing through Sunday following, these dates being April 28th and 29th, 2001.

Those who travel U.S. 701 will come to Tabor City, N.C., and follow U.S. 701 By-Pass at Tabor City, N.C., to intersection with N.C. Route 904. Turn east on Route 904 and go approximately 17 miles to church location on your left.

We would be glad to have as many of our correspondents, especially our ministering brethren, to meet again with us at Pireway Church, if the Lord will.

Billy Boyd, Clerk
Loris, South Carolina

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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that my feelings the day before were of the devil who had deceived me by producing false evidence, causing me to think I had seen the Saviour. So, I was thrown into utter confusion, and felt that I was ruined forever. I was sure that the call to preach was not



Elder L.I. Bodenheimer, M.D.
Founder of Zion's Landmark
August 20, 1867

of God on account of it being unreasonable on God's part, and impossible on my part, to obey such a call. The power that attended it was the same that attended all my other views. Again, I decided that I was deceived in all I had hoped for, so in great agony of mind, I walked the road after returning home from my recent trip to Indiana, comparing the joy and comfort I had felt the evening before, when I thought my sins were all forgiven, and how I saw myself a disappointed, deceived soul. The horrors were inexpressible. I remember the spot, under a large poplar tree, by the road-side, a few miles from Stoneville, North Carolina. It was there that I knelt down and earnestly tried to pray to God to be merciful to me, a poor miserable, deceived sinner; and while thus praying, I saw the Saviour just as I did the evening before. I rose from my knees, and my prayer was turned to praise, and my sorrow to joy. Here, I passed on, thinking I was only deceived about having to preach, but not about my hope. I felt glad that was the case, for I did not want to be a preacher, neither did I think at this time that I would ever join the church, nor tell what I had seen and

felt, but I would conceal it all in my heart, live right and be happy all my life; but I felt soon afterwards such a love to the church, and such a beauty in baptism that I felt like I could not wait until the church at Graham's Meeting

House assembled, which was a month off, and the location was 40 miles from where I lived.

All that month I was melted in love, and saw and felt much of the goodness and mercy of God to me. Many precious scriptures were presented to my mind, so I would work in my daily routine and cry with love and joy at every remembrance of God's goodness to me. When the time came to go to the meeting, I started with a full intention to join the church that day. Elder S.J. Lackey preached, I suppose, a good sermon, but none of it reached me. When he opened the door of the church to come forward, I felt dead, heavy, helpless, and, as it were, I was stuck fast to the bench. I could no more rise from my seat than if I were dead. After dismissal I went home in great trouble, believing I was unfit to join, and God had thus prevented me. By contrast, I was as miserable the next month as I had been happy the past month.

So, when the next meeting time came, I went again to the meeting to see if the preacher would describe such a wretch as I am, not expecting in the least to offer to the church. During preaching, I was very cold and lifeless. After the

sermon, the door of the church was open, and Elder Lackey commenced singing this song, "Oh may I worthy prove to see,

The saints in full prosperity;
To see the bride, the glittering bride,

Close seated by her Saviour's side."

Before I was aware, such love and power pervaded my entire body and soul that it lifted me from my seat, and as I rose up, going out in the congregation, I commenced to tell what the Lord had done for me. No one knew I had professed a hope, and no one had joined that church for some time. No young member belonged there. A large crowd was present that day, and when I rose and began to talk, all eyes were fastened and turned to me. Brother Lackey beckoned to me, and said, "Come around to the church." I started around, but kept telling what the Lord had done for me. I stood at the foot of the pulpit, and while I was there, telling what the Lord had done for me, the preacher got so full he cried (out) aloud. My dear mother, a Baptist, got so full she shouted aloud and praised God, and many more also shouted aloud. The whole congregation was in a flood of tears. I was so overcome that I sat down and wept. As soon as Elder Lackey could speak, he did for joy and said, "All that can receive this young man into your fellowship say I." All said "I." I was received and baptized the following Wednesday by Elders Lackey and George W. McNeely, my friend and brother for whom I had left Mooresville, Indiana, some weeks before to see.

After I was baptized, my impression or weight of mind to preach grew heavier, and

CALL TO THE MINISTRY OF ELDER L. I. BODENHEIMER, FOUNDING EDITOR OF ZION'S LANDMARK

(CONTINUED FROM LAST ISSUE)

The first impression or inward feeling, made on my mind on the subject of preaching, was early next morning after I was delivered from my burden of sin. I was rejoicing that my sufferings were now over, and it appeared that One spoke to me and said, "No, you have many things yet to suffer, for I have chosen you to preach the gospel." This language fell so forcibly upon me that I felt I could scarcely stand on my feet. I took it as a token that I was deceived in all that I had seen and felt the day before, on which my hope of Heaven rested; for I thought I knew, and God knew, that I could not preach, being but a lad, so to speak, and I knew nothing about the meaning of the gospel, only its name. I was so ignorant at that time. I had no education except I could read the Scripture. I had no general information, and was not only the youngest professor in that country, but the most unfit for so great a work. Therefore, I concluded that it could not be God who was calling me to do such a wonderful work as to preach the gospel. That being true, I also concluded

an inward opposition stronger. My first objection was that I was too young, being just a small lad or boy under my mother. I was also ignorant and too poor to lose the time. Besides this, I could not speak in public, so I told the Lord that if He required a preacher to go from that church to take Brother White, or Brother Hester. They were old members and would make better preachers than I ever could hope to be; but the answer would be "GO THOU." I never told my impression or leading of mind to a living soul, except my mother, and would not have told her had she not caught me crying and praying to God not to send me. I was afraid to tell any of the members of the church of my feelings, thinking that if I did, they would think I was losing my mind, or would lose fellowship with me. I was very poor, naturally speaking, and intended to stick close to my work, so as to gain property. I also thought that if I went to preaching, I would not be respected by any young people. This I could not bear, yet the burden was so heavy on me that I could scarcely think of anything else. Still, I was determined not to submit to it, for I felt if I did, I was a ruined boy for life.

Many were the days that I plowed all day, crying, begging, praying and pleading with God to excuse me, and send someone that could preach, for I knew that He knew I could not. In this condition I went on, day after day, hoping it would leave me after awhile. Often a scripture would fasten upon my mind, and would unfold itself with such sweetness to me that I would find myself speaking out so that others at some distance could hear me, before I knew what I was doing. This gave me great trouble. I then was determined to watch myself very closely, and clinch my teeth, so as not to speak, no matter what my feelings were. This I succeeded in doing in the daytime, but when night came, and I got asleep, a text of scripture would fasten on my mind. I would commence explaining it in my sleep, and

speak out or aloud, just as if I was preaching. I have thrown up my bare hands in the attic while thus preaching in my sleep, and struck them against the sharp, penetrating shingle-nails that reached through the sheeting of the roof of our cabin, causing the blood to flow out of the wounds, waking me up, also waking other members of our family, who would tell me the next day that I had preached all night, and kept them from sleep. This greatly annoyed me, and I got to the place that I wished night would never come. I would lay and watch myself until midnight to keep from falling asleep, and when I could no longer watch, sleep would overcome me. Here, I was again preaching as before. Finding that clenching my teeth in the daytime, and watching myself at night could not avail anything when I fell asleep. I then prayed to God to take sleep from me, so I could watch myself day and night. This prayer was not answered. Then, I felt that it were better for me to die than live, but death fled from me.

I was plowing one day with two horses in a 20 acre field. The burden of the Word of the Lord was so heavy upon me that day. I felt that God Almighty was following me all day, right by my side, saying, "Go preach my gospel to every creature." I begged, prayed and reasoned with God all the fore part of the day, that I could speak saying, "I am too poor to lose the time, and that I wanted to live and accumulate this world's goods," but God's answer to all my excuses was, "Go thou and preach my gospel to every creature." Here, I felt an uprising in my rebellious heart against God. I became angry, and told the Almighty, as it were, to His face that I could not, and I would not go, even if He killed me. At this instant my strength was all taken from me, and I sank down in the furrow of the plow, helpless as an infant. I could neither move, nor speak, nor was I allowed to pray; yet, I knew my helpless condition, and knew why it was so rendered. The Almighty then appeared about 15 feet above me, in the

majesty of His indignation, with a flaming sword of fire in His right Hand uplifted towards Heaven. He spake to me in this language, "Who made your mouth?" This was repeated three times, like one loudly crying a sale, and I felt that if I did not answer the question the third time it was asked, the sword of fire would fall upon me, and take my life. So, I in my mind, answered that the Lord made my mouth. The next question asked me was, "To whom does this world belong?" This was asked three times exactly the same as the other, and I answered. "The world and all that is in it, is the Lord's." The next question asked was, "In whose hand is your life?" This was repeated, the same as heretofore, three times. I answered, "My life is in thy Hand." The Almighty then said, "You have said that I made your mouth, can I not fill it? You acknowledge that the world and all that is in it is mine. Cannot I supply all your needs? You say your life is in My Hand, and now you must go and preach the gospel as I bid you or I will take you out of this world." So terrible was this sight and this sentence to me that I promised God, if He would enable me to preach, I would go and make the attempt. In an instant my strength returned to me as it was before. I arose from the earth and plow furrow, praising God, and commenced my plowing again. Here, for the first time in my life did I feel

made willing to preach. Here, I was made willing to suffer for His name's sake. Here I was made willing to trust God for all things. Here I was made willing to be anything God would have me to be. I plowed all the afternoon in tears of humble gratitude to God for His mercy to me in my rebellion. Here God brought me to the "valley of decision," and His power alone reconciled me to the death on the Cross of Christ. I felt that I was now crucified to the world and the world was now dead to me.

The next Sunday I went about 10 miles south to Abbott's Creek Church, to hear Elder (Phillip) Snider preach. He preached a warm sermon, and while he was preaching, I remembered my vow in the field. As I sat on the bench, I could not hold myself still. I shook to the extent that I attracted the attention of the spectators seated all around me. I feared to leave without making the attempt to preach for fear God would kill me. How to get the opportunity, I did not see. But, as Elder Snider closed, he looked at me and said, "Brother Bodenheimer, come (around) to the stand and preach the gospel." This so opened my way. Knowing that I had never hinted my feelings to him, I rose up, went around to the pulpit, sang a hymn, made the attempt to pray, and talked for about one hour. When I thought of myself again, I saw the congregation in tears, I thought, because I was making such a poor out. At this

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28**

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point, I stopped, sat down, and wept over my failure. This was my poor start. I had thought for about eight years that such could not be possible, but for this time only, I just spoke for present relief, as far as I was concerned at that time.

Here, I will also state that the entire membership of my church, unknowing to me, was also in travail of mind that I was to preach before I ever told anyone of my own impression or inward feelings. None of them (the members) ever expressed their exercises to me, or to each other, until after I commenced in public preaching. Each one said that he was afraid to tell his personal feelings in the matter because he thought himself the only one that had such impressions. After the awareness of the possibility of my gift became known in the public, Deacon White said to Brother Hester, "Well, you may not believe it, but I was led to believe the day that Brother Bodenheimer joined the church that God had sent us a preacher to follow Brother Tatum." Brother Hester burst into tears and said, "I had the same feelings, but was afraid to tell it." Likewise, all of them in turn said the same thing.

So I give you some of my reasons why I endeavor to try to preach the gospel, and what I hope is my call to the ministry. I hope, dear brethren, while most of you appear not to be called to this work, yet, you may profit by seeing what, I feel, appears to be the Hand of God in preparing me, the chief of sinners, to this high and holy calling. I pray God that you and all that may chance to read these lines may learn obedience therefrom.

Now, before I close my remarks, lest you or some of the dear children of God should be tempted to doubt your own experience, because I have been so deeply convicted and so sorely tried, and in many things passed through so many trials, that many, perhaps, of God's children have not, yet you must remember that you do not need my qual-

ifications. I firmly believe, according to my humble hope, that I am a chosen vessel unto God, to preach the deep and unsearchable riches of Christ to a lost, ruined and dying world. Therefore, I must in that event of necessity be prepared for the work whereunto I am called, and must of necessity have the experience of the entire church, so I may be enabled to tell the experience of all. That is to say, if I preach to Daniel, I must of necessity be cast into the den of lions, and if I preach to Jonah, I must of necessity be swallowed into the belly of hell, and if I preach to the three Hebrew children, I must of necessity be bound and cast into the burning, fiery furnace, and it heated one seven times hotter than is won't to be, and if I preach to afflicted Job, I must be sorely afflicted and tried in every way and on every hand, and if I preach to Moses, I must need go upon the Mount, and if I preach to Thomas, I must need be filled completely with doubts and fears; so you can see the reason that God, who called me by His grace to preach the everlasting gospel, carried me by His Spirit in my Christian and ministerial experience, through such a diversity of views and feelings, to the end through the gift He has given me in the ministry that all His saints may be edified and comforted, and God Himself ultimately glorified.

So, if there should be any trembling, doubting Thomases who are ready to say, I doubt my hope, because my experience is so small, compared with yours, remember that your short little experience by faith, though little as a grain of mustard seed, has enabled you to lay hold by faith on Christ, and I assure you that mine had done no more. Yours gives you fellowship with the saints, mine does no more, your little experience gives you a good hope through Grace, mine does no more, yours causes you to choose to suffer afflictions with the children of God,

rather than to enjoy the pleasure of sin for a season, mine does no more; yours causes you to esteem me more than you do yourself, and mine causes me to esteem you more than I do myself; so be of good cheer, for if three days of the reign of grace with Paul made him the great Apostle, and it took four years for me and 18 years for another, and only three hours for the dying thief, let us all rejoice that grace reigns in us to eternal life by one Jesus Christ our Lord; and let not the man that lay at the pool 38 years throw the woman of only 18 years' infirmity away, nor she throw Paul away, nor Paul throw the dying thief away, because he (the dying thief) was only under conviction not exceeding three hours; yet, that was sufficient time in God's determinate counsel and eternal purpose to cause him to feel his need of Christ and say, "Lord, remember me when thou comest into thy Kingdom." Luke 23:42. Christ did not say, no, you have not been under conviction long enough, your experience is too short, and is not worth telling, nor hearing. But, listen, O ye Heavens, give ear and hear, O ye earth, the words of my mouth. The dying Saviour replied, "To day shalt thou be with me in paradise." Luke 23:43. I seem to comprehend that death here lost his sting with the dying thief, and that he died in full assurance of that glory world, and in the triumphs of grace, through that blessed faith that works only by love. That his soul mounted the chariot of the Spirit, Fire and Mercy with the Son of God, and was borne by the Holy Angels safely within the Paradise of God. Then let me say to you of short experience, who seem to have nothing upon which to rest your hope of Heaven, but, perhaps, one, maybe, only one single, short prayer. If that one prayer is, indeed, your heart-felt need, and you have ever truly and truthfully said, "God be merciful to me a sinner," or "Lord save, or I perish," or, "Lord remember me when thou comest into thy Kingdom," the promise is, "To day shalt

thou be with me, (Christ) in Paradise." Then in place of murmuring at your own little experience, as you call it, and your short little, trifling prayer, as you would say, and are ashamed to tell it to men, or to the church, rather praise God for identifying you as "Oh ye of little faith." When you feel that you were a dying thief, or condemned sinner, nailed by the strict justice of God to the Cross, you were not ashamed then to cry, "Lord remember me." Yes, Blessed be God, Christ was not ashamed of you then, but gave you the promise of Heavenly rest at once. But, now after He has had compassion on you, and calls upon you to deny yourself, may it be His divine will in blessing you to take up your cross and follow Him through evil as well as good report. But, timorous mortal, as you are, understandably so, you will hold back because you can't tell some great experience like others. Remember, Christ says, "him shall also the Son of Man be ashamed, when He cometh in the clouds of the glory of His Father with the Holy Angels." Mark 8:38. Oh! how will I or you feel in that great day of God Almighty to know Christ is ashamed of us on account of our being ashamed of Him before men, before this world of vanity and pride, before the church, and before even devils. Well may Christ be ashamed of us, if He does not bless us to faithfully declare and stand for His truth here before men.

In conclusion, allow me to say, I have nothing to take back that I have preached, for I know what I have been and am from my youth until now. By God's power and His grace alone, what I have preached is His eternal truth, and although some in, and some out of the church, have grumbled, yet, "none of these things move me, neither count my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus." Acts 20:24. I have had and continue to have many trials, and sore temptations, and have suffered much, as, I

trust, God has blessed me in preaching the Gospel of His beloved Son. I have tried to serve churches 20 miles from my home on foot, having also walked home after preaching the same day, before I would rest. I have baptized when my clothing would freeze in two minutes after coming out of the water, go to the stand, preach, and then go 20 miles again on foot in the bleakness of cold, mid-winter to my wife and children. I have plowed and hoed in the cornfield until ten o'clock of moonlight nights to make up lost time to support my family. I have spent two-thirds of my life serving the public in medical services without charge. Many have been my trials which I cannot here tell, and for the past two months my doubts, temptations, sorrows and heaviness of heart have been indescribable. I have even felt part of the time that even death would be a sweet relief; yet, with Job I can say, "I know that my Redeemer liveth." Job 19:25. At times I feel that my beloved brethren, the faithful lovers of the truth and friends of Zion, have all forsaken me, and even fear that God Himself has forsaken me. At times again, I am made strong in the Lord and in the power of His might. It is only then that I fear no evil, neither fear I what man can do unto me.

In my attempts to preach I feel so utterly unable to discharge this solemn submission, that often, while sitting in the pulpit, waiting for the appointed hour, the burden of the Word of the Lord has been so heavily placed upon me that the sweat would pour out of the palms of my hand, until the Bible I was reading would get so wet that it would tear as brown paper. There have been times when I would rise to preach that I have often had to hold to the book board to keep from falling for want or lack of strength, but in a short time Divine strength would be given me, so I fear nothing on earth. A felt sense of my own weakness and unworthiness at times is so great, that I fail to even try or attempt to preach when I am appointed at Associations, on account

of which my brethren often add afflictions to my bonds by accusing me of contrariness, and God knows my heart, that I tell the truth when I say, it is weakness, and not contrariness. I have often wept after preaching at my failures. I always see more greatness in my subject after I sit down that I failed to tell, than I ever told while trying to preach. This view of my efforts causes me to fear to try. Preachers who are blessed to come up to the measure of the fullness of the stature of Christ in the gospel, I suppose, do not feel as I do, who falls so short of such a triumph. Hence, they know not my feelings, and, therefore, cannot sympathize with me. I have always tried to watch the Hand of God with me. I must be given to see and feel all my divine submissions myself. I have tried to see the difference between a Divine or Spiritual Revelation (or impression) from a carnal one, and between an inspired revelation from a natural imagination, and between true inspiration and the mere tradition of men. Now, if I dare cross or leave any of the traditions of the fathers and elders in the fulfillment of my Godly directed submissions, I am called in question, and tried by the superstitious before a court of the traditional fathers, in place of the revealed word of God. "But none of these things move me, neither count I my life dear unto myself." Acts 20:24. Neither Christ nor His Apostles escaped this trial. I can only pray God to "forgive them; for they know not what they do." Luke 23:24. Oh! that God continue to bless me in fighting the good fight of faith, laying hold on eternal life, and I have had evidence from thousands of God's dear children, that they have been comforted under the ministry, I trust, God has given me. Many, many of them have laid their armour by and crossed over into the promised land, where they are now basking in the Son Light of the fullness of that precious Saviour that I have so long and faithfully tried to preach in poverty, in temptations, in afflictions, in persecutions, in

slanders, in crosses, in losses, in doubts, in fears and trembling, and in much weakness; yet, I have been in perils by land and by sea, and, worse than all, among false brethren. I now feel a conscience void of offense toward God and man, and can truly say for all my enemies, "Father, forgive them, they know not what they do." Luke 23:24. And to those who love me (if any) and the truth which I have so long preached and suffered the loss of all things, do not count me your enemy because I tell you the truth. I love you in the bowels of mercy, for you I live, for you I suffer, for you I have great heaviness of heart and continual sorrows, for my prayer to God and heart's desire for you is that you may be saved in the day of the Lord Jesus, and that you and I may at last sit down in the Kingdom of God with Abraham, Isaac and Jacob with God and His dear Son with all the dear, chosen Saints of God, where we will be tempted and tried no more. Our faith will then be ended in sight and our hope will then be ended in possession. As all our trials are for the trial of our faith, and our faith having then ended in sight, all our trials will have ended also. Our hope will there end in possession, and all our doubts that grow out of our fear that our hope will fail us in the end will be no more. So, now being in the full possession of the joy hoped for, our doubts and fears are also ended forever, and there in Heaven and immortal glory will you and all of God's tried and doubting ones be free at last from all your sins, sorrows and sighings forever with them having fled away. See Isa. 35:10. "And the days of thy mourning shall be ended." Isa. 60:20. Here also shall "mortality be swallowed up of life." See II Cor. 5:4. Hence, you will have no mortal interest to perplex you, no mortal necessities to supply, no mortal friends to die and leave you to mourn, no mortal love to be rejected or insulted, causing you to mourn, for "the days of thy mourning shall be ended." Isa. 60:20.

Then
"Why should we shrink or dread to die?"

What timorous worms we mortals are;
Death is the gate to endless joys,

And yet we dread to enter there."

Oh! think of what a fortress is the grave. None of your enemies can follow you any further than the grave. All your temptations of every hue and cry stop at the grave. Have you poverty that oppresses you? Remember it will stop at your grave. Have you unruly children that are going to destruction? Remember they can only follow you to your grave. Have you a tormenting husband or wife? Remember, they can follow you to torment you no further than your grave. Have you besetting sins of your nature that try and daily annoy you? Remember, they can follow you no further than your grave. Have you a host of devils that yell and howl, persecute and slander your moral character, and try to destroy your religious influence, your common peace, your social comfort, and pull you down in your common business, and separate you by lies, gossip and slander from your best friends and your most loved ones? Remember, these devils in human shape can follow you no further than your grave! Then when our loved ones die, why should we tremble to convey their bodies to the grave? Well did tried Job and patient David pray to be "hidden in the grave," -- until "these calamities be overpast." Job 14:13 & Psalms 57:1. There your wearied, tempted, and tried body will rest for a little while in your grave, a blessing from your Almighty God, and your soul shall ascend back to Him who gave it.

While you, perhaps, know, and I know for a fact of myself that I often shrink when I think of coming to my own grave, yet for the past two months such have been my conflicts that I have looked, prayed for and sought relief, until at times the grave only appeared to me as a sweet hiding place from the storms

of life, through which I have been called to pass. Then may our God of all comfort bless us to be meek in all our trials, patient in all our afflictions, looking and hastening to our grave as a temporary resting place from all our sorrows and trials, knowing that "Christ will descend from Heaven with the Trump of God and the Voice and shout of the Archangel," (1st Thess.) and gather our bodies out of our graves in the glorious resurrection, fashioning them like unto His own glorious body. There in that happy place, we shall meet and compose that "innumerable company which no man can number," and shall ever be present with our Lord.

Lovingly adieu,
L.I. Bodenheimer

Both, Elder Bodenheimer's experience, that was published in the previous "January-February, 2001," issue of Zion's Landmark, as well as his call to the ministry, titled "My Reason For Preaching The Gospel", as published herein, were first written and also published in this paper sometime just prior to his death that took place at High Point, North Carolina, on September 17, 1900.

A BIT OF HISTORY

According to early records of Mewborn's Church, Elder L. I. Bodenheimer traveled by the Atlantic and North Carolina Railroad from High Point, North Carolina, to LaGrange, North Carolina, on October 9, 1867, where he was met by faithful brethren from our church. On Friday, October 11, 1867, he was called upon to preach the introductory sermon at the 37th Annual Session of the Contentnea Association, held with Mewborn's Church, using as a text, "the same followed Paul and us, and cried, saying these men are the servants of the most High God, which shew unto us the way of Salvation." Acts 16:17. Elder L. I. Bodenheimer was received at that session as a messenger from the Mayo River Primitive Baptist Association, as it was called in those days, which our church had correspondence with then and has continued until now.

Family information has been preserved through the

years says that he spent the several nights of this meeting in the natural home of my great grandfather, Joshua Mewborn (1827-1907), called "the Fireside Preacher," when his brothers, sisters, family members, as well as many church members in many area churches, subscribed for Zion's Landmark that had just begun publication 1 1/2 months earlier on August 20, 1867. From that date, 133 years ago to the present, our family has, not only continuously read this paper, but has supported it faithfully for these many years. It is here that we pause to recognize the great tie of Love and bond of blessed fellowship of the Almighty God that has preserved these things until now. May it ever be the great Will of our God to keep us in His Way until the end, and that His Name be praised forevermore!

J. M. Mewborn
April 23, 2001

THE TRUE DOCTRINE OF PREDESTINATION VS THE FALSE BELIEF OF FATALISM

From my earliest acquaintance with the Old School Baptists people, I have heard all the various Arminian tribes calling them Fatalists, and the doctrine preached by them Fatalism. When an enemy of the truth desires to bring odium upon the doctrine of Predestination, and to calumniate maliciously those who believe in the doctrine of salvation by grace and grace alone, the choicest word that his vocabulary can afford him is Fatalism. I find of late that some of our brethren have caught this favorite Ashdod word, and wield it with as much enthusiasm, skill and self-satisfaction as the most hot-headed Arminian in his rashest, bitterest and most malicious invectives against the truth. I have never been in favor of striving about words, but I cannot allow this use of this term Fatalism to go unnoticed any longer. There are no two words in any language more directly opposite (and diametrically opposed) in their meanings than "Predestination" and

"Fatalism." The one is the strongest antithesis to the other. The most astonishing thing to me is that classical scholars, and even men of general intelligence, would weaken their claim to reputation as such by confounding and confusing the meaning of these terms, respectively. I shall, for the benefit of the candid reader, endeavor to inquire into the origin, nature and import of this false belief of Fatalism, and leave each one to draw his own conclusion as to the fairness or the correctness of the use of this term as a calumny of the true doctrine of Providence or Predestination.

Fatalism, as a teaching or system of philosophy, or religious belief, originated among those nations of antiquity that knew not God; hence, it is of purely heathen origin. The idea of fate must have been evolved in the following manner. Observing men of all nations, and especially the shrewd, intellectual and ever watchful Greeks and Romans, discovered in the vicissitudes of every day life, both of individuals and of nations, that things of great import transpire over which (they), kings and sages, had no control. They saw plagues, pestilence and famine consume and waste men, as the winter cold blights, withers, and scatters the leaves of the summer forest; they saw violent storms, massive volcanic eruptions, and earthquakes do their work of wholesale destruction, sweeping away men as grasshoppers, and swallowing up cities as little ant hills; they saw the weak perish before the strong, as the morning mists melt away before the advancing sun; they saw the overthrow of kingdoms, the downfall of nations, the laying waste and complete annihilation of empires. Against all such things they found themselves utterly powerless, and in their hopelessness were swept away in the bosom of destruction. In the midst of such distress, they resorted to their temples, they sacrificed to their gods, they invoked their patron saints and deities, but all was in vain; no help came,

and there was no deliverance from their dire distresses. Under such circumstances it was perfectly natural for men to conclude that there are either no gods, or that the gods themselves had no power to help and protect them. Some came to the conclusion that there are no gods, and that all events come upon men inevitably by blind chance, blind destiny and conclusive doom. Now, this is original Fatalism. Others who could not give up their traditional deities, and the charms of a delusive worship, were driven to the conclusion that there is a power above the gods, to which the gods themselves are subject. This is the secondary phase of original Fatalism. This view was held by many prominent men, among whom was Cicero, who defined fate as the power that the gods themselves are subject to. This last phase of the doctrine of fate developed until finally an imaginary trinity was invented, called by the Latins, Parcae, and by the Greeks, Moirae. This trinity was composed of three women, called by the English reader, the Fates, whose names were Clotho, Lachesis and Atropos, and who controlled the destinies of gods and men after the most irregular, vindictive and capricious manner. Shrines were consecrated to them, and great temples were built in their honor in many parts of Greece and Italy. The worship and doctrine of this imaginary female trinity was called Fatalism. Fatalism in its various ramifications formed the prominent feature of all ancient literature except that of the Jews. So clear was this people of the idea of fate that there is no word in the Hebrew language corresponding to the fortuna or Parcae of the Latin and the Moirae of the Greek. The reason of this is that Moses and the prophets taught them that one supreme God ruled this entire, whole universe.

In Sophocles and some others of this time, the term fate became synonymous with the word chance. At first glance it seems that these two words are directly opposite in meaning; but a little

reflection will make it plain that chance and blind destiny are about the same thing after all.

It will now be seen that Fatalism is first the belief that all things come inevitably upon the human race by blind destiny, with no God to send, direct or avert them. Second, the belief exists that there is another higher power above the gods to which they themselves are subject. And third, that all things come to pass by pure chance. Now, whoever saw any one purporting to be an Old Baptist who believed any of the foregoing phases of doctrine? Whoever saw an Old Baptist who believed these is no God, and that all things come by a blind and necessary destiny; that all events are fortuitous or by chance? Whoever saw a Baptist who believed there is another higher power above the gods, and that Clotho spins the thread of life, Lachesis determines the length, and Atropos, with her inevitable shears, cuts the thread? Then, how silly, foolish and impertinent is this cry of Fatalism in Baptist pulpits and periodicals anywhere.

Now, if any one will consider the difference between events coming to pass that God Himself cannot hinder, but on the contrary that He is bound to purpose, suffer or endure, and events coming to pass as He Himself has ordained by His own determinate counsel, such a one can easily see the difference between Fatalism and Predestination; he can see how ignorant a man must be of the meaning of his own language when he calls a Predestinarian a Fatalist. Strange as it may seem, those very Arminians who are most vociferous in charging the Old Baptists with Fatalism are really Fatalists themselves. It is true that they do not think so, but they think that the ground of this charge is far from them; but upon a very slight analysis of their doctrine, it will appear most clearly that the sin justly lies at their door. One sentence from their daily teaching will establish the truth of this assertion. Do they not persistently proclaim over and over

that men go to hell against the will of God? that God desires all men everywhere to be saved and has done all He can to save them, and yet men go to hell because of their own dereliction? that Christ made a full and complete atonement for the sins of all the entire world, and yet men go to perdition? If all this be true, what takes men to hell but fate? Is there not some other unknown power that God Himself is subject to? I once heard Bishop Wilson, of Baltimore, Maryland, say that when the will of man makes its choice, that God Himself cannot change it. Bishop Wilson may very justly and correctly be called a Fatalist upon the authority of his own expression. Numerous quotations might be given from representative Arminians of all ages, as well as from the populace, to show the likeness of their doctrine to ancient Fatalism.

Again, the Arminian rejects the decree of election on the ground of the certainty of the result decreed, and at the same time attempts to admit the foreknowledge of God. Is not the result as certain by foreknowledge as by the decree? There is nothing gained by denying the decree of God and substituting for it His divine foreknowledge. This denial involves the objector in a greater difficulty than that which he sought to escape, and which he imagined was chargeable upon predestination alone. By rejecting the decree, and yet admitting the foreknowledge of God, he has shut himself up to the dread alternative of blank Fatalism which rules God out of the empire of human history, including even the divine redemption. The question which now arises for all Arminians, partial (conditional and limited) predestinarians to answer is, as the whole future is known to God, and therefore certain, therefore determined, by whom or by what has it been determined and rendered certain? The objector has completely ruled God out, and let him bring forth now his substitute. He has now dethroned the eternal Jehovah, and will he

leave the throne of the universe vacant, and who will he place upon it? He here places himself in a dilemma from which he cannot escape. He has on the one hand a vacant, powerless throne, and on the other an absolutely certain future. He has to account for a determined future, while his principles will not allow him to admit an intelligent, personal determiner. Here, it can be easily seen that outside of God's decrees as the determining cause, all must be attributed to the soulless, passionless, and unintelligent idol, Fate.

It is not so much the Arminian that I desire to deal with in this article, as those of our own brethren who, when they wish to dispute the doctrine of predestination, call it Fatalism. It has just been shown that Predestination and Fatalism are terms of exact, directly opposite, meaning, and it may now be positively asserted that Predestination is the only thing that can rule Fatalism out of the universe. Wherever Predestination stops, fate steps in. There is no place in or between to be occupied by any other (or another) species of events. History is full of instances where the fortune of dynasties, the downfall of nations, the course of empires, depended upon what seemed to be the most trivial matters, mere trifles, which came without the agency of the leading spirits, or even in defiance of their wills. Oliver Cromwell of England was about to emigrate to this country, when the departure of the ship in which he was expected to sail, was hindered. He remained, and assumed the leading part in affairs at home. Had he not remained, Charles the First might have retained his head, and Blake certainly would not have laid the foundation of the maritime supremacy in England. The treaty of Utrecht, one of the great international peace settlements of history, which materially affected the social and political life of great nations, was occasioned by a quarrel between the Dutchess of Marlborough and Queen Anne over a pair of gloves.

The difference between one color and another in the livery of horses begat two most inveterate factions in the Roman Empire, the Prosini and the Veneti, which never suspended their hostilities until they ruined that unhappy government. The negotiations with the Pope of Rome for dissolving Henry the Eighth's marriage, which brought on the "Reformation" in England, are said to have been interrupted by the Earle of Wiltshire's little dog biting the Pope's toe as he held it out to be kissed by that ambassador. The Tory ministry, which gave a new shape to all Europe, was brought in by the Dutchess of Marlborough spilling a pail of water upon Mrs. Masham's gown. Mohamet, when flying from his enemies, took refuge in a cave, which his pursuers would have entered had they not seen a spider's web over the entrance; but on seeing the web, they concluded that there was no one within, and passed on. Thus, a mere spider's web changed the history of the world. The turning point at Waterloo, and the crushing defeat of Napoleon, one of the great decisive battles of the world, resulted from the singular (weather) circumstances that prevented the arrival of the Prussian General Blücher. The well planned attack of the Barbarians upon Rome was averted by the cackling of a goose. A series of most trivial events ended in the overthrow of Antony. Louis the Sixth cut his hair and shaved his beard to obey the order of his Bishop. Eleanor, his wife, found him very ridiculous in this condition, and avenged herself as she thought proper, and Louis obtained a divorce. She then married Count Anjou, who afterward became Henry the Second of England, and thus gave rise to those wars that afterward ravaged France for three hundred years, and cost the French three hundred thousand (300,000) men. Was the prevention of Cromwell's departure from England to America a mere fortuitous (an accident by chance) event, or was it the intervention of an active, working, ruling, overruling,

super ruling, Providence? Did blind destiny spread the spider's web upon Mohamet's cave, or was it provided and purposed by God, who works all things after the counsel of His own will? Was the biting of the Pope's toe by the Earle of Wiltshire's little dog a mere caprice of the Fates, or was it one of the all the things that work together for good to them that love God? We must here strike the balance between Fatalism and Predestination. If nothing is predestinated, then all things are by fate. If all things are predestinated, then there is no such thing as fate. If some things are predestinated, and others are not, then the government of this universe is divided between God and the fates. That man who does not believe in predestination at all is in reality a full-fledged Fatalist. Let him deny it as he may, and reason as he will, there is no other subterfuge for him. The dilemma has but two horns, and one of them he must take. Then just in the

tial Predestination, and who call our brethren who place no limit upon God's decrees, Fatalists, are really much nearer the borders of Fatalism than our brethren whom we thus inconsistently stigmatize.

Again, if the term fate by modern usage means unalterable destiny, all Predestinarians, whether contending for limited or unlimited decrees, are alike Fatalists; for they all believe in the fixed destiny of the human race. Then why should the pot call the kettle black?

A minister passed through the churches of my care, some years ago, railing against Fatalism, as he called it; but many of the brethren could not tell what he was driving at. They had heard Methodists talk that way, but thought rather strange of a Baptist to speak so. At one place his argument was that a certain man who was a member of one of our churches, believing the Predestination of all things, was caught in very disorderly conduct, most wicked, outbreaking conduct; and when brought before the church in discipline and Gospel dealing, he put them all to silence by gently reminding them that it was all predestinated, and he could not help it; and they could not exclude him for something that, according to their own doctrine, he could not help. Now, this is a very poor argument against Predestination; but I suppose that in the absence of better, it is often used. In the first place, I do not believe such a circumstance ever occurred, but that this is a lie concocted by some Arminian three hundred years ago, to bring odium upon the doctrine of grace. In the second place, if such really did occur, the man did not love the true doctrine he professed; it was not the doctrine of his heart, but was with him only a mere tradition; perhaps not so much even as tradition. Instead of exposing the doctrine and the church, he exposed his own vile hypocrisy and insincerity in the truth he professed to believe. This is about as pertinent an argument against

Predestination as the old adage and saying, "If God has ordained me to salvation, I will take my fill of sin, and be saved regardless, anyhow and any way." This is just one more convenient argument of our adversaries against the belief of unconditional election. The terms are cut from the same piece of carnal cloth.

Where is that point where Predestination ceases to be a wholesome gospel doctrine, and becomes a baneful Fatalism? Where is there any well defined, discriminating line, setting forth the limits of one and the beginnings of the other? What proportion of the affairs of this world can a man believe is predestinated, and not be a Fatalist? If (absolute) predestination of all things is Fatalism, is not predestination of some things some Fatalism? If the whole of anything is poisonous, is not any part of the same thing poisonous? Is it true that a quarter of lamb is wholesome food when only a quarter is taken, but becomes a putrid carcass when all the body is taken? Those that call Old School Baptists Fatalists, in order to be consistent with their principles, should call Christ a Fatalist, for He said, "Which of you by taking thought can add one cubit unto his stature?" -- Matt. vi. 27. Or when He also said, "Not a sparrow falls to the ground without your Heavenly Father." Paul subjects himself to their odium by testifying of Him that "He will have mercy on whom He will, and whom He will He hardeneth." -- Romans ix. Peter is also guilty of a like offense against their zeal for God's honor when he said, "Herod, and Pilate, with the Gentiles, and the people of Israel, were gathered together (against His Christ) to do whatsoever His (God's) Hand and God's counsel determined before to be done." -- Acts. 4:27, 28. Also when Peter declared that those who stumbled at the Stumbling Stone, being disobedient, were appointed to it. -- 1 Peter ii. 8. James places himself in the same company when he said, "For ye ought to say, If the Lord will, we

shall live, and do this, or that." Jude identifies himself with the same kind of Fatalists by saying, "There are certain men crept in unawares, who were before of old ordained to this condemnation." Jude 1:4. Jeremiah must also be classed among them, for he said, "I know, O Lord, that the way of man is not in himself, it is not in man that walketh to direct his steps." Solomon belongs to the same company, for he has declared that, "that which hath been is now; and that which is to be hath already been; and God requireth that which is past." Upon the same ground these objectors must stigmatize all the divine, inspired writers as Fatalists, and call the Bible itself a book of fate. The charge of Fatalism against Predestinarians is no new thing. The Pelagians were loud against Augustine in this charge, the Arminians against Calvin, and all manner of work-mongers against men who have ever held the truth in every age.

H. M. Curry
Lebanon, Ohio

Elder H. M. Curry was a very gifted minister who lived at Lebanon, Warren County, Ohio, (northwest of Cincinnati) during the latter half of the 19th century. He was educated and graduated from the schools of men, but like the Apostle Paul, was also highly educated and taught in the School of Grace. This article on Predestination vs Fatalism came from a small book entitled The Feast of Fat Things, and was published by Elder Gilbert Beebe's Sons, Middletown, New York, shortly after Elder Curry wrote it. It is undoubtedly one of the ablest defenses of the truth that I have ever read. It was sent to me for publication by Elder Walter Wilson, West Covina, California, a few years back. Editor

CONTRIBUTIONS TO ZION'S LANDMARK FOR YEAR, 2000, INCLUDING GIFTS TO FRIENDS' FUND, A BEQUEST TO THE PAPER, AND A MEMORIAL GIFT

The following contributions are herein gratefully acknowledged for the Regular Fund, Friends' Fund, Bequest and a Memorial Gift for the Year - 2000. May we say again, as we have said many times in the past, thank you for your interest and con-



Elder H. M. Curry
Lebanon, Ohio
(Photograph Made 1895 When He Was 35 Years Old)

proportion that a man divides the affairs of this world between Predestination and that which is not Predestination, just in that same proportion that man is a Fatalist. This article is not intended for a defense of the doctrine of Predestination, but is merely meant to submit to the reader a fair presentation of Fatalism, and to show the difference between it and Predestination, and to point out the inconsistency and confusion of those who confound (and confuse) the one with the other. Those of us who insist upon a limited, par-

cern for the paper in this respect is truly soul-humbling, heart warming and deeply appreciated. Thank God for you, for your interest, your prayers and concern in behalf of the Zion's Landmark, and for me.

The Zion's Landmark maintains the usage of the two funds, (1) Regular Fund to pay all expenses for typesetting, production, postage, etc., and (2) the Friends' Fund for those who desire to help in the future continuation and support of the paper for other required costs and expenses.

Contributions may continue for the Regular Fund, as usual, when making your renewal fee or payment each year. If anyone at anytime would like to make a contribution to the Friends' Fund, just indicate "For Friends' Fund" on your check. May we say again, "Thank You" for your interest, help and support of our paper.

J.M. Mewborn, Editor
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MEMORIAL

In Memory of Sister Maggie C. King, Member of Simpson Creek Primitive Baptist Church, (Deceased), Loris, S.C., By Her Son, Her Daughters and Sons-In-Laws, viz:

Allene K. & Oscar Able (SC);	
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JESSIE B. MITCHELL, SR.

The Indian Creek Primitive Baptist Church, located in Indian Valley, Virginia, bows to the will of our Heavenly Father who on September 9, 2000, saw fit to take from our midst a dear, precious brother, Jessie B. Mitchell, Sr.

Jessie B. Mitchell, Sr. was born on August 16, 1911. He departed this life September 9, 2000, making his stay here some 89 years. Jessie was preceded in death by his parents, his loving wife, and several sisters and brothers.

Jessie married Lettie E. Harris in 1937, and they were blessed to share fifty years together. From this union were born four children: Jessie B. Mitchell, Jr. (J.B.), Jo Ann M. Heffernan, Barbara M. Stockner, and Donald D. Mitchell.

He was a dairy farmer in Floyd County, Virginia, for many years before selling his farm and moving to Christiansburg, Virginia. There he went to work for the Montgomery County School Board as a maintenance worker until his retirement. Jessie was a faithful member of the Indian Creek Primitive Baptist Church in Indian Valley, Virginia. He went before the church, asked for a home and was fully accepted on May 15, 1954. He was baptized the following day, along with his wife, by their pastor, Elder Golden Harris. Jessie was a true, faithful member for some 46 years. He believed in salvation by grace and grace alone. He always looked forward to his meeting time, and the fellowship of those among us who believed the doctrine of salvation by grace and the predestination of all things.

After the death of his wife, he married Mildred Stanley. Together, they moved into an apartment in Roanoke, Virginia,

and about two years ago he was diagnosed with alzheimers disease. He was admitted to an assisted living facility for special care, and from there the Lord called him home. Mildred still resides at the apartment in Roanoke, Virginia.

During a visit with his pastor, Elder Kenneth Hopkins, near the end of his life, although his disease had severely affected his memory, when the church was mentioned, his eyes would brighten and he was able to speak of the church in his early years, and of the one who baptized him, Elder G. P. Harris.

In 1st Peter, Chapter 5 says "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." We believe that surely the Lord did keep him to the end. His faith never wavered but grew stronger as the body weakened.

Jessie is sorely missed by his loved ones, his wife, his friends, his neighbors, and his sisters and brothers in the church, for truly he was a faithful Brother to his church. He was taken back to his church for his funeral, conducted by his pastor, Elder Kenneth Hopkins. He had requested that hymn #282 ("Jesus While Our Hearts Are Bleeding") be sung. He was laid to rest beside the resting place of his dear wife in the church cemetery at Indian Valley, where his body will await the second coming of our Savior, when these bodies will be raised and



Jessie B. Mitchell, Sr.
and
Lettie E. Harris

with both his soul and Spirit shall be reunited, be made like Jesus and be forever satisfied. Blessed be the name of our Lord!

May one copy be sent to the family, one to the church, and one to Zion's Landmark for publication. Done by order of Indian Creek Primitive Baptist Church in conference February 24, 2001.

Committee:

J. B. Mitchell, Jr. &
Jean Mitchell

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MY DEPRAVITY

"I was shapen in iniquity; and in sin did my mother conceive me." Psalms 51:5

"O wretched man that I am! Who shall deliver me from the body of this death?"

Til God may give us brand new eyes,
We'd overlook our sin;
We doubt our own depravity,
And slight our wrong within.

For several decades I was blind
To evil in my heart;
I little knew and much excused
My darker, viler part.

At times I tried to feel some guilt
So I could then repent;
And join Old Baptists whom I love,
But Grace remained unsent.

Still in my soul were sloth and pride,
And self and hate and lust;
Indulgence, lawlessness and lies
Were still my partial trust.

Unless we see how low we are,
We cannot prize Christ's blood;
We cannot beg to be washed clean,

Still liking what is mud.

Unless we view God's Holiness,
His wrath at heedless sin,
We feel no terror in our plight,
No dread for how we've been.

When what is "good" in human eyes
Seems good enough for us;
We'll fall far short of pleasing God,

Think Grace is just some fuss.

So long as self remains our trust,
That we can get us through;
No crying need for Christ will come,
We trust in what WE do.

To manufacture saving Grace
Was worlds beyond my skill;
So I stayed lost and arrogant,
A slave to fleshly will.

When I grew old, Grace came to me,
As burning, prostrate pain;
I suffered long and sensed my wrong
And felt the hell I'd gain.

New eyes at last were mine to see
And gauge my wretchedness;
I seem as bad as Judas was--
One God would never bless.

In fear I tried the Sinner's Prayer,
With doubts and hope and dread;
"Give MERCY to this sinner, please,"
Was what I simply said.

In seconds joy went through my parts,
And I was overjoyed to find;
I felt assured that Christ was mine,
For God was very kind.

I felt so clean, and grateful too

That Grace had come to me.
The Proof of Truth was seeing right,
My own (total) depravity.

The Gifts of God are miracles,
And Jesus paid their cost.
I must adore this Christ Who vowed:

"My lambs shall not be lost!"

Lewis Price
Batesville, Arkansas
72501
May 1, 2000

IMPORTANT NOTICE TO ALL SUBSCRIBERS AND READERS OF ZION'S LANDMARK PLEASE READ

Effective with this issue, "MAY-JUNE, 2001," the subscription price of Zion's Landmark per year is being increased to \$12.00 per year, or \$22.00 for two years.

Our last price increase was in January, 1997, when the price per year went from \$8.00 to \$10.00 per year. However, since that time, we have sustained an 8.5 increase for this four year period of time for production expense plus several increases in postage (mailing) of the paper with the U.S. Postal Service for this same period of time.

With the help of our friends and supporters, we have been able to absorb these increases; however, our printer informed me beginning with the last issue that he was passing on to me an approximate 8.2% (retroactive) increase that is already in force with this issue. This leaves me with no choice except to raise our price which I regret very much.

To you, our subscribers and readers, you can help me to continue the publication of Zion's Landmark by your contributions over and above the

subscription payments. You have been very faithful to me with your financial support through the years, and I appreciate this very much.

Each year, we have had sufficient money to keep the overall cost of the paper in the black, but very little over, if any. My dear wife does all the clerical and bookkeeping without any remuneration, together with my labor in getting the paper together for each issue, all of which is a gift and a labor of love for the cause we love so dearly.

Also, when possible, send us a new subscriber (or subscribers) as we lose many each year by reason of death and other reasons or causes. Please keep us in your prayers and love, as well as our paper, the Zion's Landmark, that it be God's will that it may continue.

J. M. Mewborn
June 28, 2001

"THE FOOLISHNESS OF GOD" AND "THE WEAKNESS OF GOD"

(1st Cor. 1:25.)

The request has been made recently to point out and describe what the Apostle Paul meant when he said "the foolishness of God is wiser than men; and the weakness of God is stronger than men." My inquirer seemed baffled and confused that it would be found recorded and written in the scriptures that the eternal God who created all things, that Supreme Being of ultimate reality, that One who is perfect in power, wisdom and goodness who is worshiped as the only Creator and Ruler of the universe, could have foolishness and weakness.

There are two kinds of wisdom mentioned in the scriptures, to-wit: (1) the wisdom of men, and (2) The Wisdom of God. It is recorded to the church "that your faith should

not stand in the wisdom of men, but in the power of God." 1st Cor. 2:5. The princes of this world know not the wisdom of God, for Paul said, had they known it, they would not have crucified the Lord of glory. "For after that in the wisdom of God the world by wisdom (the wisdom of men) know not Him." It is beyond the power and comprehension of mortal man to understand how God chose the foolish things of the world to confound the wise, chose the weak things to confound the mighty, and base things and things which are not to bring to nought things that are. The carnal minds of unregenerate men (who are enmity against God) will never, never understand this mystery, which has been hidden in Christ and kept secret from the foundation of the world.

"The foolishness of God" and "the weakness of God" can be no more, and no less, than His true believing Church and people on this sin-cursed earth. They are His weakness and they are His foolishness, "foolish things," "weak things", "base things" and "things which are despised." Paul said "being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1st Cor. 4:14. Offscouring has been defined as something impure and to be eliminated; refuse, someone rejected by society, or an outcast.

But to be more specific, where is there a case at point in this so-called modern age, day and time that illustrates the point where foolish things confounded the wise, weak things confounded the mighty, and base things brought to nought the things that are?

My mind immediately goes back to a letter that was written to the late Elder T. Floyd Adams, former editor of Zion's Landmark from Brother William O. Hall, Mount Vernon, Washington (now deceased) and was published in the May 1st, 1972, issue. In this letter he tells of the scorn he received from a friend in Olympia, when he replied to her inquiry for traveling 175

miles to attend the church of his belief. Also, he relates an incident, when his elderly pastor, Elder Attebury, as I recall, was mentally scorned and ridiculed in a doctor's office for being an Old Baptist minister or preacher.

It is a blessing indeed when our Saviour will close our mouths to "mockers" (Jude 18), and "scoffers" (II Peter 2:3), saying, "give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Matthew 7:6. In Brother Hall's case and Elder Attebury sickness, they were not so blessed, and the rending and trampling was not pleasant. How true are the words of the poet who was inspired to say these words:

"We are a garden walled around,

Chosen and made PECULIAR ground;
A little spot enclosed by grace

Out of the world's wide wilderness."

J. M. Mewborn

June 19, 2001

**A SCATTERED PEOPLE
"175 YARDS Vs. 175 MILES"**
Dear Elder Adams:

Beginning my writing with the heading, "175 Yards Vs. 175 Miles", is, indeed, a rather peculiar way to say the least. Nevertheless, it has a meaning and shows the writer is, I hope, one of those peculiar people written about by those of olden times -- The Old (Primitive) Baptist -- as we are now known in these days.

In Titus 2:13, 14 we find "Looking for that blessed hope and the glorious appearing of the Great God and our Saviour, Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify us unto Himself a peculiar people, zealous of good works." There are four other references in the Bible as to the Lord's elect being "a peculiar people, zealous of good works."

As to the meaning of the heading or title words of my writing, I will explain that. For some years I have lived here

in this little city of some twelve thousand inhabitants, (Mt. Vernon, Washington), surrounded with a dozen or more of the worldly churches, now found the country over and representing some five million dollars at least, in property value, the closest one being just about one hundred seventy-five yards from me; yet, I drive southeast some one hundred seventy-five miles to the closest Old Baptist Church where I am now blessed with membership, having been accepted by them and baptized by Elder D. V. Spangler of Danville, Va. in August, 1970. I had been attending that little church several years when it was located in Riffe, Washington. Due to the building of a power dam and reservoir that flooded the valley, the new building was put up a few miles west in Mossy Rock, 175 miles from my home. Hence, the peculiar heading of my article, and also that by the reckoning of friends and attenders of these local worldly churches, I am a most peculiar person.

Witness the expression of a close friend of recent years who was then living in Olympia, our state capitol, through which we travel in route to the little church which we now attend. On this special occasion we were welcomed guests in her home overnight, and the next morning she brought up the question of why all the driving so far to attend church when we had churches (so called) right at the front door of our home. I told her she would never

understand my explanation, but she insisted I tell her, which I did, touching heavily upon my own experience of grace, and how the good Lord brought me away from the worldly church of which I was a member. When I finished, she viewed me seriously and then asked if I had ever been to see a psychiatrist lately, and if I had not been to one, she suggested that I go to one immediately. Smiling, I told her I felt no offense and knew she could not understand what had been related. Thus, we can see that, to the unregenerate multitudes of this time world, the Lord's chosen and elect followers are not only a PECULIAR PEOPLE to them, but they go farther than that and tell us we are unbalanced mentally, which is not unlike those that beheld how the Lord's people were so moved, when the Holy Ghost was upon them on the day of Pentecost. (See Acts, 2nd chapter). Verse 13 tells that the onlookers believed they were full of new wine or in a drunken condition, whereupon Peter arose to defend them, saying they were not drunken at all, etc.

Now, the peculiarity of the Lord's people lies definitely and entirely in their involvement in their spiritual life and little, if any, in their ordinary daily life as human beings. The same reasons they were considered peculiar in days of old are also found today, for they worship the same God in the same Spiritually motivated manner, generally speaking, and hold to the same doctrine as preached in

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28**

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the days of old. This, within or of itself, is puzzling to the masses and multitudes of unregenerate people about us. In many instances, these multitudes are some who have been outwardly changed (not inwardly or spiritually), being marshalled about through the ages past, and are still in their churches. Today, we see them changing (revising) their Bibles to better suit their own fancies and whims and they take up all kinds of modern-day forms of worship, too numerous to mention. Thus, when they stop for a moment to look down upon and talk about the Old (Primitive) Baptist and others of the Lord's people in a few places, known by another church name, and see them unchanged and unmoved by the great pressure to modernize, CHANGE, and worship God according to this unbelieving world's ideas, it is only natural that they say we are a peculiar people, as God said we were and are.

The eternal Jehovah God foreknew and predestinated all events from the beginning of time, and not only saw all of it, but declared it, and nothing has ever come to pass, or will yet come to pass during these last days of this time world, which are but few, (I believe), that was not seen and foreknown by Him. It is written that with God, "There is nothing new under the sun." (See Eccl. 1:9.)

One incident in recent years can well be related, bringing out or revealing how the Lord's people are looked upon by the world in general or at large as foolish, ignorant people and as decidedly queer and peculiar. Our dear Elder or pastor here was in the early stages of a puzzling physical disability, and while being away some distance from home in visiting and preaching for the scattered churches he served, he became ill and called on a doctor who heard him tell of the physical distress he was in and who in noting or taking down relative expressions, inquired as to what occupation he followed. He was modestly told, "I carry the name of a minister of the

gospel," whereupon the doctor noted his calloused, rough, hardened, muscular hands and remarked that they were not the hands of a minister, but of a laboring man; whereupon the Elder informed him that the Old Baptist ministers work and earn their living, by the sweat of their brow, and do not preach for a salary or wage. The incident ended promptly when the doctor said: "Any man that will travel hundreds of miles to visit churches as a minister, without a regular, paid salary, is surely foolish and will naturally have uncalled for ailments and all kinds of medical problems."

This doctor believed the dear Elder was mentally disturbed and so stated to him, whereupon our dear pastor and his wife thanked him and walked out. Later, medical tests showed he had an Aneurysm -- a serious condition that has made him unable to stand and preach to us. Surgery is not possible, nor is it advisable at this age of some eighty odd years. Thus, one of the Lord's servants, in the eyes of a professionally trained and, according to nature, well educated man in the knowledge of the world, was a fool, in his way of judging the matter.

Let us go back to the past and look for a moment at Peter and John, as told in Acts, 4th. chapter who were looked on by Annais, the high Priest and several others of rank, "who perceived that they were unlearned and ignorant men" and we see that "they marveled" which, in so many words, means that Peter and John were different, very much so, and this difference stemmed from the very fact that they were speaking and acting as the Holy Spirit moved them.

Acts 4:13 surely relates to this point of God's people here in this time world, as compared to the world of unbelievers that surrounds them as follows: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

We could go on and on, citing many incidents which show that the Lord's people are a "peculiar" people today as they were in olden times, but this is not necessary. Who among the Lord's scattered flock, would want to be other than a peculiar person to the world, blessed with ability to walk in the light of these dark days? For they know not God nor the things pertaining to Him.

Jesus Christ is the Light of the world -- the Spiritual world -- and if we are of God, we walk with and in Him. He is the Eye of His church. We read in St. Luke 11:34. "The light of the body is the eye, therefore when thine eye is single, the whole body is full of light; but when thine eye is evil, thy body is full of darkness." This to me, means the Lord's people see, spiritually speaking, through one eye, which is the one and only source of spiritual light, Jesus Christ, but when He removes Himself for a moment from them for His own good reason unknown to them, then they have for a time, sight through an eye, which is evil, and their bodies also are filled with darkness. Look back and see what David did when this came to pass, committing that heinous crime and look at Peter, when he swore violently and said he did not know Christ. What evil was in their eyes -- eyes naturally speaking -- and how full of darkness were their bodies!

Yours in hope of salvation by grace,

Wm. O. Hall

P. O. Box 595

Mount Vernon, Washington 98273

(SELECTED)

UNCLEAN SPIRITS LIKE FROGS

Brother B. F. Liles, of Texas, requests my views of Revelation 16:13-15, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them

to the battle of that great day of God Almighty.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

The Book of Revelation is a very mysterious one, and yet it is a most wonderful one. If Jesus has given me any understanding of this book, it belongs also to the saints of God. Now, I entreat the readers of the Landmark to search the scriptures to see whether what I write is approved therein, for if not, my writing is worthless.

Among the characters set forth in this scripture (of Revelation) we find (1) the dragon, (2) the beast, and (3) the false prophet, --three, and they are in opposition to the Three that bear record in Heaven, (1) The Father, (2) The Word, and (3) The Holy Ghost, 1st John 5:7. In both cases, the former, as well as the latter, the three are one. We also find in reading the scriptures that the mystery of iniquity, as well as the Mystery of Godliness, must be accomplished. Both of them are complete in the purpose of God for which they were created. "For the Mystery of Iniquity doth already work." II Thess. 2:7.

The dragon is the old Serpent, the devil, that deceiveth the nations. He began that work of deception in the Garden of Eden in the morning of time. The beast with the seven (hydra) heads and ten horns, described in this book, is an imitation of Jesus Christ, to whom the devil gives his power and great authority. This beast is wounded to death in one of his heads, and his deadly wound was healed. He did not die. All the world wondered (and is still wondering today) after this beast whose names are not written in the Lamb's Book of Life, slain from the foundation of the world. (Revelation 13:3.)

Now, this imitation of Jesus is a false christ--false doctrines--by which Satan deceives the world. Great power, even of the working of miracles, has he done in sight of the beast, etc. The false prophet sets forth the false

spirit or teaching in the world. The testimony of Jesus is the Spirit of true prophecy. God has His true prophets, and so Satan also has his (false) prophets with whom he uses to deceive mankind.

During the prevalence of this false, bloody, persecuting, religious worship, great judgments are poured out on the sea, the rivers, the sun, etc., and the natural fountains or sources of fruitfulness, light, heat and productiveness. Here, John in the Revelation saw three unclean spirits, like frogs. Now, the Holy Ghost employs animals, fowls of the air, reptiles, etc. to indicate character. Sheep, lambs, doves, oxen, etc. are used to typify God's people and the purity of His true Church, while serpents, wild beasts, etc. are used because of their natures and habits to set forth the nature and conduct of the wicked.

Frogs, here, are used to set forth wicked spirits, and are used to represent false worshippers. Now, what is the nature of frogs? They are not upright and walk as men, nor do they crawl as serpents. They hop, leap, and jump about from place to place, which is a position midway (or half-way) between men and serpents. As such, they do not declare plainly and clearly the upright truth and doctrine of God our Saviour. Nor do they say it is of the earth. Theirs is an attempt of a general mixture of a truth and a lie, which renders it unclean, "like frogs," as recorded. These are the most cunning deceivers who attempt to combine works with grace--part of God and part of the creature--man--which is shadowed forth by the position of the frog.

The frog has a very large mouth and makes a great noise. So, false preachers speak great swelling, enticing words to beguile men. (Read Jude 1:16 & 1st Corinthians 2:4.) There are many loud mouths and vain talkers.

One of the most noted characteristics of a frog is his slick tongue, which he articulately uses to catch his prey of insects, earthworms, gnats and spiders. He manages to use his sticky tongue in such

a way to flip it out of his mouth in response to movement by his prey. It is in this manner and way that many of the so-called, great world evangelists today work in their protracted meetings.

Likewise, the frog has a large air bladder and can swell up and puff himself to a great size. How full of vanity, puffed up, are false preachers and teachers of the world! The frog is able to live in both land and water, everywhere, but he makes much more noise after a great rain, when he multiplies more rapidly and becomes very noisy. Likewise again do these teachers become very active, noisy, and productive in the rainy, more financially prosperous seasons.

Frogs are more afraid of serpents than perhaps of any other power. False worshippers are fully under the power of the vile one, and, hence, these enemies of God are controlled and marshalled by the old Serpent, or dragon, to make war against the saints of God, and are gathered to the great day of the battle of Almighty God. (Read Revelation 16:16).

These false spirits enter into the kings and rulers of the world, and even into the spiritual wickedness (in high places, --or the militant flock of God's people) in this time world, influencing them with their spirit of falsehood to persecute the saints; and now are being gathered to the battle of the great day of Almighty God.

The Lord said that He would come as a thief or unexpectedly when He will take all of His enemies by surprise. Therefore, may He bless all His people to watch and pray, and may He bless them to keep their garments pure by walking according to His (God's) Holy Word.

P. D. Gold
(Editor, Zion's Landmark, 1870-1920.)

FROG DOCTRINE

Over fifty years ago, it was not an unusual thing, occasionally, now and then, to hear Old Baptist elders refer to "Frog Doctrine." When I first heard it made by Elder L. P. Martin, Roxboro, N.C., I wondered what

it was at the time, since it was a rather unusual expression, one I had never heard before. I had heard the expressions, Conditional Doctrine, Arminian Doctrine, Works Doctrine, Grace Doctrine, Absolute Doctrine, Limited Doctrine and others, but this one, Frog Doctrine, was a new one on me.

Elder L. P. Martin once said "that's Frog Doctrine." This was at an association in a conversation with other elders. He said that he first heard it mentioned by his father, the late Elder M. B. Martin, of Burlington, N.C. He was not the only minister or elder that I heard make mention of it. At the time I could not figure out what it meant.

It was some 25 years ago, or more, when researching through back volumes of Zion's Landmark that I found this editorial, reprinted above, titled "Unclean Spirits Like Frogs" that appeared in the January 15, 1901, issue of this paper. Immediately after reading it, I came to realize the origin of the expression, FROG DOCTRINE, and what is meant by it.

Make no mistake about it, Elder P. D. Gold had the right interpretation of Revelation 16:13-15. He was a gifted man in expounding the doctrine of God our Saviour for 50 years when he was editor of this paper from 1870 to 1920. Many pages of Zion's Landmark are enriched with his writings for this period of time.

J. M. Mewborn
April 24, 2001

REMEMBERING ELDER FREDERICK W. KEENE

This excellent article, as published below, on the subject of the immortality of the souls of the elect church and family of God, was found recently in The Gospel Messenger, published during the year 1908, when Elder Sylvester Hassell, Williamston, North Carolina, was its editor.

The reason for republication in the Zion's Landmark at this time is to show the belief of the standard-bearers in the late 19th century, as well the early 20th century, on the subject as given below. The article within itself is an exponent of the true faith and doctrine of God Our Saviour, as has been believed by the saints of God throughout all ages of time, and it disqualifies the false belief of the soul

sleeping in the grave and dust of the ground of the church of the Living God until both body and soul, as believed, is raised at Christ's second coming, at the last day.

The writer of this article, Elder Frederick W. Keene was born at Charles Place, Kentish Town, London, England, March 28, 1856. In 1870, he with his parents set sail for America, and settled in London, Ontario, Canada. He entered Woodstock College, but owing to ill health, left before he completed his course. In 1876, he married Miss Ellen Wright, a teacher of music and fine arts in Canada. They were blessed with five children.

When a young boy, he was deeply exercised regarding his soul's salvation. In London, England, (before coming to America), he attended the Zion Strict Baptist Church with his parents, but after reaching America, he went among various denominations and finally joined the Regular Baptist Church and preached in Lobo, Ontario, Canada. Later, the division came in the Baptist Churches in the area, and he and Mrs. Keene united with the Covenanted (Primitive) Baptist Church, and were baptized in the River Sydenham, a hole being cut in the ice to admit of the ordinance. They were baptized by Elder William L. Beebe, elder son of Elder Gilbert Beebe. Elder Wm. L. Beebe was pastor of the (Canadian) Covenanted Old School Baptist Church at that time. His father, Elder Gilbert Beebe, founded the Signs Of The Times in the year 1832.

For many years, he preached in the Covenanted (Primitive) Baptist Church and the nearby Beulah Baptist Church in Brook, Ontario. In January, 1892, he moved to Kelly Corners, New York, where he was ordained in the Second Roxbury Meeting House early that year. He served as associate pastor with Elder Hubbell until October, 1893, when he moved to Maine to become pastor of the Oak Woods Church at North Berwick. Here, he spent the greater

part of his life and often remarked that his days with the church in Maine were the dearest, happiest, and most peaceful of his life. In December, 1919, he moved to Raleigh, North Carolina, and placed his letter from the Maine Conference of churches with Gilliam's Church in the Upper Country Line Association in North Carolina.

His biographer has said of him: "Elder Keene began preaching at the tender age of 18, and spent about 63 years in the ministry among the churches. He was well known among the Old School or Predestinarian Baptists in this country, the USA., and through his writings in several foreign countries. He traveled in many of the states of the Union, preaching the pure Gospel of the Son of God and His Grace. He wrote for most of the Primitive Baptist papers or periodicals of our country that he regarded as sound in the faith. His writings were extensive, showing forth his deep experimental knowledge of the things about which he wrote. His deep understanding of the scriptures showed that he was a student of the Bible, as he often said, giving clear, comprehensive expositions of the inspired Word of God, and his preaching and writings manifested most clearly his gift, which the Lord had given him in demonstration of the Spirit and power of God. His preaching and his writings were sound, and could not be gainsayed. They were deeply appreciated and enjoyed by those taught in the School of God's grace.

"Too much cannot be said of this wonderful servant of God. His life was exemplary, and from the beginning of his ministry, he was always in the truth. Very conversant with the Bible, he was said to be one of the most able scribes of his day among the Old Baptist. In closing, the doctrine of God our Saviour was in his experience, and his experience was in the doctrine. He was fearless, but humble, preaching the truth in its simplicity; he was greatly loved by his brethren, far and near, who abode in the truth." (End of quote.)

He departed this life in Raleigh, North Carolina on October 12, 1937, at the age of 81 years, where his body is sleeping today beside the resting place of his wife in Oakwood Cemetery, with his soul resting in the Paradise of God, according to his hope, as written above, awaiting for the final reunification of both his body, soul and spirit (See 1st Thessalonians 5:23) to be glorified at the last day with the Church of the Living God at the first resurrection of the just. In that happy land above, there will be no more death, sin, pain and sorrow, where all but love is done away.

Elder Frederick W. Keene spent many days and nights in the home of my parents, Elder Joshua E. and Emma Turnage Mewborn, in Greene County, North Carolina, before I was born seventy years ago, so they told me. "An interesting character he was," according to the things they told me about him. We have kindred today who are his namesake!

(Note: The biographical information, contained in the above narrative, is taken from the November 15, 1937, issue of Zion's Landmark, pages 15 & 16.

J. M. Mewborn
June 18, 2001



Elder Frederick W. Keene
1856 - 1937

("WE SHALL BE LIKE HIM.")
1st John 3:2

It is well to be unsatisfied with anything less than the presence of our God, and that eternal perfection in His sight. How shall we, such sinful, frail mortals, attain to

such happiness? There are moments, even while now on the earth, when the Holy Spirit, the Comforter, divinely discovers to us our perfection in Christ Jesus, the Head of the church, when in His blood and righteousness, by that inwrought faith, (which is the substance of things hoped for, the evidence of things not seen), we see we are "complete in Him," made "accepted in the Beloved." In Him we shine forth in perfection of beauty, perfect through His comeliness in His Robe of Righteousness which He putteth upon us. (Ezek. 16:14; Isaiah 61:10; Rom. 3:22.) And what is this? It is the earnest of our inheritance, the spirit of adoption, which in faith and hope is ours in Christ Jesus. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know, when He shall appear, we shall be like him, for we shall see Him as He is." Jehovah hath predestinated us at last to be conformed to the image of His Son (Rom. 8:29.) Have we "this hope" in us? To this we have not already attained. (Phil. 3:10-14.) Ah, we do not yet bear the image of the Heavenly One, our risen, ascended and glorified Jesus in Heaven. How very manifest this is to us as we groan, being burdened with the bondage of corruption, so sinful, tempted and afflicted we are now, with pain, and sickness, and mortality wearying us. But we are the Lord's body; our bodies are the members of Christ. (1 Cor. 6:15.) We are not yet glorified, for it doth not yet appear what we shall be. But, O! blessed anticipation, we shall at last be glorified together with Christ. We shall be all glorious as His Father glorified Jesus here, and as He is now all glorious with His Father in Heaven. (Rom. 8:17.) We shall be like Him, for we shall see Him as He is; we shall awake with His likeness. We shall be raised in glory. (1 Cor. 15:43.) He shall change our vile body that it may be fashioned and glorified like unto His own glorious body. God hath called us, His chosen, ransomed ones, unto His eternal glory

by Christ Jesus, and Christ is in us the hope of glory. (Col. 1:17.) O, in this blessed hope we have precious foretastes of the glory that shall be revealed. (1 Peter 5:1.)

Yes, in the dissolution of our mortal bodies back to dust, while the soul does not return to dust with the body, it shall make its exodus from the vile corruptible body, and shall be translated to the realms of glory, to be with Christ in paradise. (Luke 23:43; Phil. 1:23; Acts 7:59.) And when in "that day" (2 Tim. 1:12-18) our Lord Jesus Christ shall descend from Heaven (with the New Jerusalem, See Rev. 21:2) to raise the ransomed bodies of His saints by His Spirit, He shall quicken our mortal bodies, (Rom. 8:11), and they shall be raised spiritual bodies, in power and glory, immortal and incorruptible like unto Christ's glorious body. Then with both soul and body reunited again, we shall be like Him. Then in actual reality (not in faith and hope in Christ Jesus, which at present is our earnest and foretaste of our inheritance), then actually and forever and ever we shall bear the image of the Heavenly; to this we hope to come. (Acts 26:7.) This is the one, final crowning attainment of believers in the Son of God, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Having such a hope, by the Holy Ghost we can say, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." (Psalm 17:15.) Then shall be consummated our adoption, which will be that all glorious liberty, and eternal manifestation of the children of God.

(Rom. 8:17-25.) The bondage of corruption shall no more hold us; death shall no longer celebrate its power over our bodies in the grave. "The last enemy that is to be destroyed is death." Christ Jesus, our risen, and ascended Head, reigns in Heaven today triumphant over death, hell and the grave; and all His ransomed people, His body the church, shall be at last triumphant too. (Hosea 13:14.)

"Triumphantly glorious, our Head has ascended

O'er death and the grave, all their power laying low;

This gains us a rising when time shall be ended,

Death no more shall hold us; Ah never, Oh no!"

Our precious Christ is the first fruits, afterward they that are Christ's at His coming. O, then, (and not till then) shall be brought to pass the saying that is written, "Death is swallowed up in victory."

This is the gospel which we have received, and wherein we stand, and by which we are saved. (1 Cor. 15:1, 2.)

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." (1 John 3:1-3.)

Now only in part we know; then, when we are gathered home to glory in that glorified body and soul, we shall know then even as we are known.

"Then shall I see, and hear, and know

All I desired and wished below;

And every power find sweet employ

In that eternal world of joy."

Frederick W. Keene
North Berwick, Maine
August, 1908

ENCOURAGEMENT
RECEIVED AND
APPRECIATION EXPRESSED
FOR THE REPUBLICATION
OF ELDER L. I. BODEN-

HEIMER'S CALL TO THE MINISTRY

Elder J. M. Mewborn,
Coats, North Carolina 27521

Dear J. M.:

I want to thank you for the good work that you have been blessed to do in editing Zion's Landmark. I especially enjoyed and appreciated the good article in the "March-April, 2001" issue of the paper by Elder L. I. Bodenheimer. What an insightful, courageous man he was! I was especially encouraged by his remarks about true, genuine calling and commitment. I refer to the second column, page 3. In so many words, he said you cannot preach about Daniel, Jonah, Thomas, and others, unless you have been made to walk where they walked and suffered as they suffered.

Elder Bodenheimer said, "I firmly believe, according to my humble hope, that I am a chosen vessel unto God, to preach the deep, unsearchable riches of Christ to a lost, ruined and dying world. Therefore, I must in that event of necessity be prepared for the work whereunto I am called, and must of necessity have the experience of the entire church, so I may be enabled to tell the experience of all. That is to say, if I preach to Daniel, I must of necessity be cast into the den of lions, and if I preach to Jonah, I must of necessity be swallowed into the belly of hell, and if I preach to the three Hebrew children, I must of necessity be bound and cast into the burning, fiery furnace, and it heated one seven times hotter than is won't to be, and if I preach to afflicted Job, I must be sorely afflicted and tried in every way and on every hand, and if I preach to Thomas, I must need be filled completely with doubts and fears; so you can see the reason that God, who called me by His grace to preach the everlasting gospel, carried me by His Spirit in my Christian and ministerial experience, through such a diversity of views and feelings, to the end through the gift He has given me in the ministry that all His

saints may be edified and comforted, and God Himself ultimately glorified." (End of quote).

Since I retired, I have had the occasion to visit a number of churches and hear quite a few preachers in recent days and times. My assessment is that most of them have little or anything to say of substance. Why? Because they have not been through the furnace, or the den, or the wilderness. Their words are generic and their spirits sterile. It does not issue forth from the crucible of redemption, which, as Brother Bodenheimer states, "is born of brokenness and suffering." I am reminded of the old saying, "you can no more speak of things of which you do not know, than you can come back from somewhere you have never been."

Part of the problem, of course, is that most congregations today do not want to hear the true gospel. I pray that I will live long enough to see the church and our way of life redeemed.

May the Lord greatly bless you and your continuing ministry.

Your cousin, friend and brother, I trust,

James (Jim) Smith
Summerfield, North
Carolina 27538
25 May 2001

Editor's Note: James E. (Jim) Smith, Summerfield, North Carolina, is a retired minister of the United Methodist Church, having served in the ministry a lifetime, preaching and serving churches in several North Carolina Methodist conferences and districts. He has been a subscriber and reader of Zion's Landmark for a number of years. We are distant cousins by remote, collateral kinship, both of us having grown up in adjoining communities in Wayne and Greene Counties.

Several of our forebears (mine as well as his) were both Primitive Baptists and Methodists in our back generations. James is a direct, lineal descendant of Elder Shadrack (Shade) pate (1807 - 1891) who walked 25 miles from his home at Patetown, near Goldsboro, N. C. to fill the pulpit at Mewborn's Church after the Civil War, when our church had no pastor. Elder Parrott Mewborn, who was born 1799, died in the year 1864, during the war. These things today are not forgotten of the sovereign work of the Almighty God. It is good in reading his letter to me that he has been

given an insight into the truth. J. M. Mewborn

IN LOVING MEMORY OF MALISSA PARKER CLARK (1901 - 2000)

When John was in the Isle that is called Patmos for the word of God, and for the testimony of Jesus Christ, he was in the Spirit on the Lord's day. Revelation 14:13 records John's words, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yes, saith the Spirit, that they may rest from their labours; and their works do follow them." I believe this beautiful scripture was fulfilled in the life of my beloved mother, Malissa Parker Clark, on Saturday morning, (The Sabbath Morning), April 22, 2000, at 9:00 A.M., when her soul and spirit were conveyed back to the One who gave it.

It is with the hope that my mind may be guided by that Divine source, desiring that it may be the Will of God that He may bless and enable me to use the preceding scripture as to herald a starting point to base a written laudation in memory of my beloved mother to a short measure.

I recall very vividly, many years ago, perhaps thirty or more, of losing the only plain photograph (or picture) of Mama, when she was in her early 20's. I searched and searched and was unable to find it. After grieving and worrying for quite a while, I had this dream and in it I picked up a book, opened it, and there was Mama's picture; and oh! how beautiful it was, the great, miraculous handiwork of Almighty God. And there above Mama's head were printed these words, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours and their works do follow them." (Rev. 14:13.)

When awakening from sleep, I went and opened a book, (I do not remember what type of book it was), and there was Mama's picture. This scripture has lived with me all these years, and in my mind the thought was deeply embedded, if I should outlive Mama, I hoped to be able to relate what I hope the Lord had shown me; and that I might use this scripture, just quoted, as a beginning, and also as an ending. (I hope to refer to this scripture later in this memorial.)

Malissa Jane Parker Clark was born to her earthly parents, the late John Y. Parker and

Fannie Parker Parker, on March 7, 1901, in Patrick County, Virginia, making her sojourn in this time world 99 years, 1 month and 15 days. She was married to Elder Flem Lee Clark on February 12, 1926. To this union were born four children, all of whom survive her loss. Rachel Manuel, Rocky Mount, Va., Goldie Bryant, Henry, Va., Elder Paul M. Clark, Henry, Va., and Mary France, Ferrum, Va.; eight grandchildren and 8 great grandchildren also survive. Daddy preceded Mama's death on December 23, 1981.

Mama was a member of Knob Primitive Baptist Church (Smith River Association) for many years. She formerly was a member of Union Primitive Baptist Church (Smith River Association), the latter where she asked for a home sometime prior to October, 1938. At that time when she offered and was received, Daddy had not gone under the hands of the presbytery; so, therefore, it was not order for him to baptize her, it being her request, as she had seen that Daddy was to baptize her. She stated to the church that if it was not God's will that he be ordained, she was reconciled to be left as she was. She had pondered and thought over the matter, not knowing which of three (3) churches in the area, where she lived, where she should offer for membership.

She had a dream that satisfied her mind. In this dream she saw three (3) bridges and each bridge pointed in the direction of one of the Primitive Baptist Churches in her area. There was no visible difference in each of the three bridges. All three looked identically alike, so she was given to feel that there was no difference in them. These three churches were Knob Church, Union Church, and Republican Church (of the Pigg River District Association). All three of them were Primitive Baptist.

On October 7, 1938, which was a Friday, after the ordination service for Daddy was concluded in the presence of an overflowing congregation on the bank of the Smith River in Virginia, Daddy led Mama out into the water and baptized her. I was only 11 years of age at the time, but I can say "What a baptism that was!" It appeared that the Heavens were opened to her. Her countenance shone like the Sun. I can so well remember how I wept and was not wanting (or desirous) for anyone to see one, so young as I, weeping. I can still remember and visualize

today seeing the sweet smile on Mama's face, when she placed her loving arms around us three children. The fourth child, Mary Jane, had not yet been born.

Mama broke her hip in January, 1992, and then broke the same hip again in 1995, having pneumonia several times. Then, she became totally blind; not being able to even see the light of a bright flashlight, when focussed directly towards her eyes. She bore her afflictions with much patience, even as of Job, being reconciled to her lot, carrying in her breast the beautiful thought "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21).

We have no means whatsoever to render thanksgiving and praise to the Almighty King of Zion for the blessings that He bestowed upon us in that He enabled us to care for our Mama and that we did not send her out to strangers for them to look after her. It was over 8 years of time when she broke her hip the first time to her death. We feel much unworthy, realizing there was nothing good we did to merit this blessing, as all our worthiness is in the Lord, having no righteousness of our own to plead before the sin-avenging God.

Mama was confused at times and could not relate verbally. We could always tell by her response that she was hearing and knowledgeable of what we were saying to her. We made sure we talked to her, telling her what we were doing, and kept her updated with our activities. I believe that during the trying hours, even though her eyes were blind naturally, that that Raptured Eye of faith was beholding the beauties of that land afar off. She would focus her eyes back and forth and appeared to be viewing that which was not for us to see. At the end she had mucous and congestion in her throat and chest and was gurgling and rattling for some while. All of this subsided and her breathing became soft and easy as a baby's breath. During the final hours, before she crossed over, she closed her eyes and never opened them again.

"May The Work I've Done
Speak For Me."

I know of no words more appropriate than the ones above, which were printed on the inside of Mama's casket lid which portrayed her walk in life for its entirety. When speaking of Mama and Daddy, we had no need to tell people of the fruit

they bore as to their character and walk in life. It was not as a candle that had been lit and then put under a bushel. Their integrity was never impaired or compromised to the end. Whatever Mama and Daddy told us, we had no reason whatsoever to question, take inventory, or search for proof to verify what they said as being true. Their word was always their bond. She was Daddy's helpmate. She strived to take care of him, to take hard work from him, instead of sitting back and allowing or permitting him to do for her. Her desire was to please him. We have no need to make a notarized (sworn) declaration stating that what I have said is true. What Mama was blessed to do in this life and her walk spoke for her. For surely as the Apostle James declared, "be ye doers of the word and not hearers only," "being not a forgetful hearer, but a doer of the work, this man shall be blessed IN his deed," and it is not for it. (James 1:22 & 25). She was truly blessed in all of it and not for it.

Her funeral rites were held at Collins Funeral Chapel, Bassett, Virginia, conducted by Elder Donald Smith, Burlington, North Carolina, and her son, Elder Paul Matthew Clark, Henry, Virginia, on Monday, April 24, 2000, at 2:00 P.M.

Several years ago, Paul, her son, was questioning her to see if he could find out who she desired to conduct her funeral service. He began mentioning several ministers by name, and each one he called, she would say, "they are alright." Then after he mentioned these several ministers by name, she said to him, "can't you do it?" Paul went as far as he could go; he did not let her down, the grave being as far as he could go. He also served as a pallbearer, saying, "she carried me and I want to carry her." Elder Donald Smith was wonderfully blessed to base his remarks on the entire 31st Chapter of Proverbs in which I believe that every verse embraced Mama. Every word of every verse of the entire chapter described her attributes, and what Elder Smith said was in line and in harmony with what Paul said. I believe, as Elder Smith said, that he could not have died when he was pronounced clinically dead by the cardiologists and heart specialists at Duke Hospital, Durham, N.C., several years ago because it was in God's predestination and purpose that he had to stand at Mama's funeral.

I must say that I have never witnessed anything like this before in all my life. I want to refer to the scripture that I saw in a dream printed above Mama's picture, as it linked together with the phrase inside her casket lid. Paul was the one who first noticed the casket when we were looking to decide which one to choose. When I saw the words printed inside the lid, I was not aware that they linked to the scripture that was shown me and the text from Proverbs 31 concerning the true wife and virtuous woman that Elder Smith used to link to what I was shown and what was written inside Mama's casket lid.

Her body was laid beside the temporal resting place of our father, Elder Flem L. Clark, to await the Day of all days when Christ shall come in the clouds of His Glory, bringing the spirits and souls of all the ransomed, redeemed Church of God, that He purchased with His own blood, to reunite them with the immortal bodies of His chosen, when they shall be awakened in His likeness. When they have been glorified, then and only then, will they be forever (and ever) satisfied and see Him as He is.

The four of us (children) are now left behind, and for what purpose we know not. God knows. Speaking for myself and in behalf of the rest of our family, we hope we have that hope of one day joining the spirits and souls of Mama and Daddy in Glorification, joining in that Song of Redemption that the Angels of God cannot sing. ALLELUIA. The Lord God omnipotent reigneth!

It is with a sad, bereaved heart that I close this memorial in memory of our precious mother on May 22, 2000, but this is not the end; her candle did not go out. What we, as mortals, call the end of the journey of life is just the beginning for the happy recipients of God's everlasting and eternal Grace.

By one who loved her, a daughter,

Rachel Clark Manuel

Rocky Mount, Virginia 24151

NORA W. HELMS

God in His infinite love and mercy called from this time world on January 6, 2001, Sister Nora Woodward Helms, after a confinement in Mayview Convalescent Center, Raleigh, N. C., for about 17 years. She was 94 years.

She was born near Cary, Wake County, North Carolina, on October 24, 1906, and was the

last surviving member of a family of 12 children of Mr. James A. Woodward and Sister Irene Howell Woodward. In early womanhood, she was married to Mr. Earnest Jackson Edwards who died September 26, 1957. Not too long after his death, she was married to Mr. Sanford N. Helms, who like Mr. Edwards, was a good husband to her. "Mr. Sam", as he was affectionately known, passed away some (over) 20 years ago.

On November 15, 1925, at the tender age of 19 years, she offered and was received into the fellowship of Oak Grove Primitive Baptist Church, Cary, North Carolina, and was baptized shortly thereafter, the name of the officiant (or administrator) not recorded in the record.

In June, 1945, she was received by Letter of Dismission from Oak Grove Church into the fellowship of Willow Spring Primitive Baptist Church, where she remained a member the rest of her life. Her membership with Oak Grove Church was 20 years and at Willow Spring Church 55 years, making a combined total of 75 years that her name remained on the church book.

Having no children of her own, the militant church, here in this time world, was one of her greatest joys. It was her life to serve God's humble poor and to be with them; a chief delight to her was to mix and mingle with them from seacoast to the mountains in North Carolina and Virginia. She with both of her husbands in their respective lifetimes, traveled hundreds of miles to church meetings and associations far and near in those years prior to 1980, when her health failed.

It was Martha who was "cumbered about with much serving," (Luke 10:40), and Mary "who sat at Jesus' feet and heard His word." (Luke 10:39). Sister Nora was in that sense both a "Mary" and a "Martha," for she entertained many members and friends of the church in her home in Raleigh, North Carolina. She prepared many meals for associations and union meetings through the years, and was one upon which the church could always depend. Yet, she always maintained a keen interest with a watchful eye in the affairs of the church, and always knew about them.

She had four sisters who were members of the Primitive Baptist Church, namely: Sister Pauline W. Adams, wife of Elder T. Floyd Adams, Sister Azzie Sexton, Fuquay-Varina, N. C., Sister Kathleen White,

Greensboro, N. C., and Sister Almira Olive, Apex, N. C. There was always a closely knit tie or bond between them, as well as her other sisters and brothers.

Sister Nora was a lifetime, career employee of the Wake County Tax Department, Raleigh, N. C., for nearly 40 years, where she retired in later life with honor and recognition.

It was a loving niece, Miss Martha Nell Marcom, Raleigh, N. C., who so faithfully cared for her until death, and saw that she received the fulfillment of every need and necessity in this life. For this, we shall never forget Martha and her faithfulness.

A graveside service was held in the Willow Spring Church Cemetery on January 8, 2001, by this unworthy writer and pastor, after which her body was laid to rest beside the resting place of her first husband, Mr. Earnest J. Edwards, in the presence of her nieces, nephews and friends.

Submitted at the request of Willow Spring Primitive Baptist Church, Willow Spring, Wake County, North Carolina, this May 27, 2001.

J. M. Mewborn

VIOLET E. BIRD

Indian Fork Primitive Baptist Church, Culloden, Cabell County, West Virginia, bows in humble submission to our Heavenly Father who called from our midst our beloved sister and friend, Violet E. Bird. She was born February 12, 1916, and was taken from this low ground of sin and sorrow on March 11, 2001, making her 85 years and one month. We feel our loss is her eternal gain.

She went to sleep in Christ in her sleep. She was afflicted for many years in her natural body. She now sleeps, waiting for that great day when Christ shall come and unite her spirit and her body that it will be changed to a Spiritual body liken unto Christ's glorious body. She was blessed with a hope in the All Wise, All Powerful, and All Merciful God who has done all things well. For there is nothing that can be added or taken away from His finished work. What God has done, it was done forever. She was blessed with a firm belief in that election of God according to His Grace and Mercy that took place before the foundation of the world.

She was a member of the Indian Fork Church for many years, and was married to Norman N. Bird on January 22, 1939. He preceded her in death. To them was born one son who she leaves behind to mourn her passing, also a daughter-in-law,

two grandchildren and a great granddaughter; one brother, Elder Willard Bird, and a host of family and friends. Our deepest sympathy goes out to her family, and may they be comforted by God's Love and mercy is our prayer.

After services that were conducted at Allen Funeral Home, in Hurricane, West Virginia, by Elder Veldon Lynn, her body was laid to rest at Mt. Moriah Cemetery to await that call, "Awake all ye sleeping dust" for dust we are and to dust we shall return. This writer in hope believes in the three callings of God. Sister Violet answered the first call when she asked for a home in the church. She answered the second call when God called her out of this world, and she will answer the third one when that Loud Voice calls, as Job declared in Chapter 14, Verse 15, "Thou shalt call, and I will answer thee." AMEN.

Resolved by Indian Fork Church that four copies of this obituary be made and distributed as follows, one for church records, one for her family, one be sent to The Signs of The Times, and one be sent to Zion's Landmark, each, for publication.

(Elder) Ronald Crouch
(Committee)

ABBOTT'S CREEK PRIMITIVE BAPTIST ASSOCIATION

The 174th Annual Session of the Abbott's Creek Primitive Baptist Association will convene, if the Lord willing, with Rock Hill Church, Randolph County, North Carolina on the fourth Sunday, Friday and Saturday before, in August 2001. The dates will be August 24th, 25th & 26th, 2001.

Rock Hill Church is located in the City of Asheboro, N. C. Those coming from north or south take U.S. Hwy. 220 to its junction with U.S. Hwy. 64. Take U.S. Hwy. 64 west about one-half mile to Old Farmer Road on your right. Turn right and proceed a short distance to church building on your right. Those coming from the east or west on U.S. Hwy. 64, come to the aforementioned, and then proceed to Old Farmer Road.

We look forward to our brethren, sisters and friends' meeting with us in our association.

J. M. Jones, Clerk
(Monroe, N. C.)
Katherine Harward, Asst. Clerk
(Cameron, N. C.)

FIFTH SATURDAY AND SUNDAY MEETING, JULY 28th & 29th, AT THOMAS GROVE CHURCH,

FLOYD COUNTY, VIRGINIA

Dear Elder Mewborn,

Please state in Zion's Landmark that on Saturday 28, 2001, if the Lord will, the Church at Thomas Grove has called for a presbytery to assemble for the purpose of inquiring into the qualifications of Brother Clifton Pegram in order that he may serve us in the office of Deacon. We hope to begin singing about 1:30 P.M. and meeting to begin at 2:00 P.M., following. Preaching service will follow. On Sunday, next day, July 29th, singing will start about 9:30 A.M. with meeting beginning at 10:00 A.M.

Thomas Grove Meeting House is located on the Blue Ridge Parkway in Floyd County, Virginia. From the intersection of Va. Hwy. No. 8 and the Parkway, go north on Parkway 1.8 miles. You will come to a split rail fence on your left. Turn right onto Soapstone Hill Road. Turn left to church bldg. on your left, a short distance.

(Readers will kindly take notice that the Lower Mayo Assn. churches and brethren have called off their usual fifth Sunday meeting to favor Thomas Grove meeting in this instance for which we are very grateful and appreciative.)

Our sincere hope and desire is that the LORD will give many of the brethren, sisters and friends a desire to be with us at this time, especially our brethren who labor in the ministry and those who serve the churches in the capacity of Deacon.

Elder Kenneth Hopkins,
Pastor

Clifton Pegran, Clerk

MILL BRANCH UNION

The next Mill Branch Union Meeting will be held, if the Lord will, with Tabor Church, Tabor City, North Carolina, beginning on Saturday, July 28, 2001, at 10:30 EDT., and to continue on Sunday following, July 29, 2001.

Tabor Primitive Baptist Church is located within the corporate limits of Tabor City, Columbus County, North Carolina. Those coming by way of U.S. Hwy. 701 from Whiteville, N. C., or from Conway and Loris, South Carolina, enter Tabor City by way of U.S. 701 (Business) at Hardee's on the north side of town for a short driving distance to church site on your left.

We will be glad to have as many of our ministering brethren and friends, as possible, to be with us.

Billy Boyd, Union Clerk
Loris, South Carolina

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THE MILITANT CHURCH OF GOD, HIS PEOPLE, IN THIS TIME WORLD

What poor despised company
Of travelers are these,
That's walking yonder narrow way,
Along that rugged maze?

They all are of a royal line,
They're children of a King,
Heirs of immortal crowns divine,
And loud for joy they sing.

Why do they then appear so mean,
And why so much despised?
Because of their rich robes unseen
The world is not appraised.

Why some of them seem poor, dis-
tressed,
And lacking daily bread?
Heirs of immortal wealth pos-
sessed,
With hidden manna fed.

Why do they shun that pleasant
path
Which worldlings love so well?
Because it is the road to death--
The certain way to hell.

Why do they walk the narrow road
To Salem's happy ground?
Christ is the only way to God;
No other can be found.

(Selected)

THE TRUE CHURCH OF THE LIVING GOD, AS HIDDEN IN TYPES AND SHADOWS IN THE WILDERNESS UNDER THE LAW OF MOSES, AND REVEALED BY THE HOLY GHOST IN THE GOSPEL OF CHRIST.

On the evening of July 12th,
2001, at 7:00 pm DST, Elder
Kenneth Adams of Mayfield,
Kentucky, was blessed of the

Lord to fill an appointment at
Willow Spring Primitive Baptist
Church, 15 miles south from
Raleigh, Wake County, North
Carolina, and spoke for an
hour to an audience of approx-
imately 50 (or more) people
from Exodus Chapter 25. "And
the Lord spake unto Moses
saying, speak unto the chil-
dren of Israel,"--"And let them
make me a sanctuary that I
may dwell among them,
according to all that I shew
thee, after the pattern of the
tabernacle, and the pattern of
all the instruments thereof,
even so shall ye make it."
Read also Hebrews Chapter 9.

We greatly regret that this
able sermon was not recorded,
since many, including myself,
had never heard this text
expounded as a basis for any
sermon or discourse previous-
ly.

During his discourse my
memory went back to the April
1, 1927, and April 15, 1927,
issues of Zion's Landmark,
when I remembered two arti-
cles that were written by my
great uncle, Elder D. A.
Mewborn, almost 75 years
ago. Beautiful were our
thoughts momentarily during
this short period of time with
refreshing meditation of the
"Tabernacle," that is seen in
Gospel Revelation. It was con-
structed in the wilderness with
all its gorgeous colors, "the
priests always going into the
first (tabernacle, accomplish-
ing the service of God, but into
the second went the high
priest alone once every year,
not without blood, which he
offered for himself, and the
errors of the people," all in per-
fect order, rendering accept-
able praises, and the smoke of
thousands of daily sacrifices
ascending up to a reconciled
God--all this sublime arrange-
ment will convey but a dim
shadow of the Great Anti-type,
the Church of the Living God,
here in this time world. The
crimson stream of atoning
blood began to flow in
covenant efficiency and sym-

bolic sweetness with Abel's
righteous sacrifice of the
firstling of his flock in the
dawning of time, and it has (by
type and figure) sanctified
every Biblical shadow since
that time, pointing to the
dreadful death of Christ on
that cruel cross of Golgotha's
hill, throughout the entire law
(2,000) year period or dispen-
sation of time.

Elder D. A. (Drewry
Aldridge) Mewborn (1840-
1928) was my great uncle, and
was a soldier in the Civil War.
He was captured as a prisoner
and remained in a Federal
prison until the war ended in
1865. For his lifetime, he was
the patriarch of our family. He
performed the marriage cere-
mony of my father and mother,
Elder Joshua Eugene
Mewborn and Sister Emma
Turnage Mewborn on June 13,
1913. I was born 19 years
later, May 12, 1932, and never
knew my great uncle, but
heard many good things and
wonderful reports about his
life and ministry among the
Old Baptists in those years of
the 19th and 20th centuries.

Since Elder D. A.
Mewborn's articles on the
Tabernacle have not been
republished in this 75 year
period or time frame, we are
doing so at this time, feeling
that many of our subscribers
and readers will be refreshed
thereby.

J. M. Mewborn
August 20, 2001

THE HOLY OF HOLIES

Elder P. G. Lester, Editor
Zion's Landmark
Roanoke, Virginia
Dear Brother Lester,

I have been requested to
write my understanding of the
true, spiritual significance of
the Tabernacle which was set
up by Moses at the command
of God in the desert at Mt.
Sinai. Elder P. D. Gold in 1906
requested me to write on the
same subject. I wrote two arti-
cles--one on the holy and one
on the most holy parts of the

Tabernacle. They were both
published in the Landmark, I
think, in 1907 or it might have
been in 1908. If I had the
papers in which the articles
were published, I would send
them to be copied in the
Landmark, but I do not know
where to obtain them; there-
fore, I have concluded to write
again.

The Tabernacle in all its dif-
ferent parts comprehends so
much that to give all that it sig-
nifies in a short article, suit-
able to publish in the
Landmark, amounts to just giv-
ing a mere synopsis of it. The
Tabernacle, as I understand it,
is a very beautiful type of the
church of God. And every part
of it is so important that the
Lord showed Moses a pattern
of it in the mount and then told
him to see that ye make it
according to the pattern
showed thee in the mount.

Perhaps, it will be better
understood if I write of it as we
would see it if we were visiting
it personally as it was set up in
the wilderness. The first thing
we would come to on a visit
would be a wall of linen cloth
which was hung on pillars of
wood, inclosing a courtyard
100 cubits long and 50 cubits
wide. This wall I understand to
be a type of the law of God. No
one can become a member of
the church of God except
through the keeping of the law,
just as no one could get into
the tabernacle unless he pass-
es through the inclosing wall
of the tabernacle. Of those
born of woman, only One has
been able to pass into the true
tabernacle or church of God,
and of Him Jesus said, "But He
that entereth in by the door is
the shepherd of the sheep."
John 10:2. This door I under-
stand to mean the fulfilling of
the law (Math. 5:18, Luke
16:17) which cannot pass
away, but must be fulfilled.
Jesus was the only One able to
live up to the demands of the
law, and this proves Him to be
the Great Shepherd of the
sheep and the only door into

the sheepfold, represented by the one door through this wall.

Of the different materials used in the construction of the tabernacle, I think that wood represents humanity; brass, a man made metal that is unclean, and cannot be cleaned, represents sin; silver, the debt paying metal of the world, represents the atonement made by the Lord Jesus Christ; and gold, which is the finest metal used, represents the Spirit and righteousness of God.

In our visit to the tabernacle the first thing we see or come to when we have entered through the door which represents Christ, the great Shepherd of the sheep, is the brazen altar. This is made of wood and overlaid with brass. Here, the priest makes offerings by fire. The priest, a type of Christ, offers the offering, a type of Christ, on the altar which is also a type of Christ. Here, we see in a figure, Christ offering Himself for a sin offering for our sins. None but God, who is love, could have done in reality what is done here in type, but Jesus Christ, the anointed Son of God, not only could, but actually did so offer up Himself for our sins. He offered Himself without spot unto God, a sacrifice for our sins, thus making atonement for our sins, satisfying the justice of God for what we did.

The next thing we come to is the brazen laver. (A laver is a large basin.) "And the Lord spake unto Moses saying, Thou shalt make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offerings made by fire unto the Lord: so they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed through all their generations." Exodus 30:17-21.

We understand by this that God requires cleanness in His servants and cleanness in all

their service. The churches should be careful to have none but those who are clean and who offer only a clean service to the Lord, ordained to serve in the ministry. But His servants are human beings and are imperfect, and, therefore, cannot render a perfect service of themselves. While this is so, God's children are all born of the Spirit of God and can and do render through the Spirit a Spiritual service that is acceptable to Him. And God seeketh such to worship Him as worship in spirit and truth, and the church should not liberate nor ordain any to the work of the ministry but those that show good evidence of being born of the Spirit of God and of being led by the Spirit in an upright, moral life and a Godly conversation, and whose public service is of a spiritual understanding of the scriptures. The laver (a large basin) represents all the washings necessary in the service of God, especially the washing of regeneration. After one has passed the brazen altar and the brazen laver in Spirit and Truth, he is then prepared for the tabernacle or church of God. The tabernacle is composed of boards of shittim wood overlaid with gold, showing that the church is composed of human beings clothed with the Spirit and righteousness of God. The boards were all of the same material and of the same dimensions. Each board had two tenons at its bottom end that fitted into sockets of silver, representing faith and hope in the atonement that was wrought out by our Lord Jesus Christ in His death. And each board has rings of gold showing the love of God that holds bars of wood overlaid with gold that represent the five gifts, "For whom He did (1) foreknow, He also did (2) predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He did predestinate, them He also (3) called, and whom He called, them He also (4) justified, and whom He justified, them He also (5) glorified." Rom. 8:29, 30. These boards represent the many different children of God who compose the one church of the living God.

"Then said Jesus unto them

again Verily, verily, I say unto you, I am the door of the sheep." John 10:7. It is through and by the command of Jesus that we enter into the sheepfold or church of the living God.

Now I want to write of the furniture of the tabernacle. The first thing we see as we enter the tabernacle door in the east is the golden candlestick with its seven lamps, on the south side of the tabernacle and the table on the north side. The lamps were all kept burning to give light in the tabernacle. What a beautiful place it must have been inside of this holy place with the seven lamps burning and the light reflected from all sides and from everything within the tabernacle. It is a beautiful figure of the church when that glorious light of the liberty of God is lit and shining in their countenances to the majesty of the glory of Him who is "King of kings, and Lord of lords." The Holy Ghost here is typified by the candlestick and lamps, shining not only in the church as a whole, but in each and every individual member. Surely the Church of the Living God is the light of the world and the beauty of the whole earth. On the opposite or north side of the tabernacle was the table. See Exodus 25:23-30 and Exodus 37:10-16. The candlestick was made entirely of pure gold, representing the Spirit of God or the Holy Ghost, the table was made of shittim wood, showing humanity, and it overlaid with gold showing the Spirit and righteousness of God, in God's service, though performed by man. The dishes, spoons, and other furniture of

the table that were of pure gold show that it is only in the Spirit of the Lord that we are enabled to eat at the Lord's table. And the incense altar (Exodus 37:25-28) on which nothing but holy incense, prepared by the apothecary's rule, was offered, is a type of the highest and purest offering of praise and worship that is given to the Lord because of His purity and worthiness in and of Himself wherein we love and adore Him simply because He is so worthy to receive such praise and worship. To worship Him for His own intrinsic purity and truth is the highest and purest worship that can be attained in this world, and is showing that around His throne above where "the four and twenty elders" cast their crowns before the throne, saying, "thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

The next thing we come to is the veil which divides the tabernacle into two parts, the holy and most holy places. This represents death which divides the church of God into two parts, the church militant as it is in this time world, and the church triumphant in its resurrected or glorified state. This veil was rent in twain from top to bottom when Jesus died on the cross. Why should a child of God dread death? Jesus passed through it for us and rent it for us of its terrors! Beyond this veil is the mercy seat where God the Father communes with His children through the Spirit on the merits of Jesus which I hope to write about soon in another article

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28**

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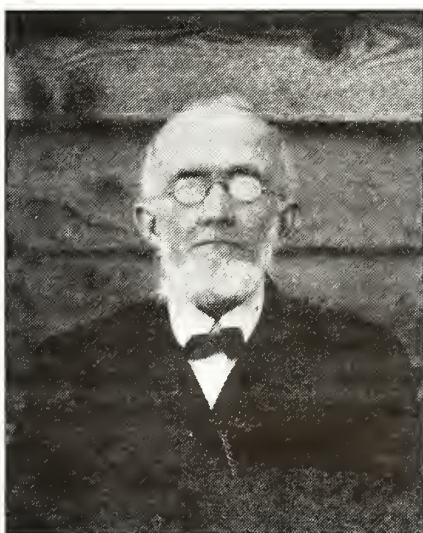
on the most holy place.

D. A. Mewborn
Farmville, N. C.

Brother Lester, please carefully examine the enclosed article. If there is anything whatsoever that would in any way be derogatory to the cause we so dearly love, do not allow it to be published. If it is all right, you can have it published. I hope to write on the Holy of Holies soon, if the Lord will. My vision is very imperfect as you will perceive.

In the fellowship of the gospel,

D. A. Mewborn



Elder Drewry Aldridge (D.A.) Mewborn, author of this article, lived near Farmville, Greene County, N.C.

REMARKS

I can readily see how Elder Mewborn might have appended such a footnote to a communication to Elder Gold, but not to such a scrap as I feel myself to be; and yet, I can but appreciate it when it comes from the pen of such a gift as Elder Mewborn; however, I feel to freely say that I see nothing in it that should confuse in the slightest degree the least of the taught of our God. The fear that what one says might be confusing rather than edifying is, indeed, most commendable. I have tried to impress upon the minds of some of our current writers and elders the importance of such consideration of their ministry, but such admonitions have only served to elicit the short retort--in substance--"physician heal thyself." We need more such gospel conservatism as is reflected in Elder Mewborn's writings. Let us hear from him on the "Holy of Holies."

P. G. Lester

THE MOST HOLY PLACE OF THE TABERNACLE

Elder P. G. Lester, Editor
Zion's Landmark
Roanoke, Virginia
Dear Brother Lester,

If the Lord will, I desire to fulfill my promise to you to write an article on the most holy place of the tabernacle.

May the Lord govern and direct me in doing so for His own name's sake and honor and glory. The tabernacle, which is a type of the church, is divided by the veil into two parts and so is the church of God divided into two parts by death. "And after the second veil, the tabernacle, which is called the holiest of all; which had the golden censor and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna and Aaron's rod that budded and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat." Hebrew 9:3-5.

"Now when these things were thus ordained, the priests went always into the first tabernacle accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people. The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest while as yet the first tabernacle was yet standing." Hebs. 9:8.

The golden censor represents the pure spiritual worship of God, such as the four and twenty elders offer, when they fall down before Him that liveth forever and ever saying, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11.)

The high priest alone entered the most holy place once each year with the blood of sacrifice typifying that Jesus, our great High Priest, would enter, through the shedding of His own blood on the cross, into the most Holy presence of His glorious and most exalted Father, presenting Himself as the Lamb of God without spot after He had laid down His life for His sheep.

The ark of the covenant was a type of our Lord Jesus Christ. It was made of shittim

wood representing the humanity of God's elect family, and it was overlaid with pure gold, representing the God-Head that dwelt in its fullness in Jesus.

And in it was the golden pot with manna which shows us that our Spiritual food is the inner or new Man, Christ Jesus, formed in us the hope of Glory, and He gave His glorious promise that none of them should ever perish.

And in the ark was also Aaron's rod that budded which was a token to all the congregation of Israel by which they were informed that God had chosen only Moses and Aaron as His true ministers. Read the 16th and 17th chapters of Numbers. All the tribes of Israel at the Lord's command laid twelve rods before the Lord in the tabernacle, one rod for each tribe. The Lord had promised "And it shall come to pass, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against Me." Numbers 17:5. This rod was put in the ark for preservation and as a token to show to the Lord's people by whom the Lord speaks to His people. It is an evidence to the Lord's people yet to show them by three unfailing signs who are His servants in the ministry of the word in the gospel church. These three positive signs are life, promise and fruit. The budding of the rod shows life in the rod. Every preacher, that the Lord sends, shows spiritual life in his preaching. The blossom here is a promise of fruit. God's ministers show the promise of fruit in their preaching and also fruit itself that feeds the children of God on the spiritual food of the gospel. If one comes who does not show these three evidences of the Spirit of God, to wit: (1) life, (2) promise, and (3) fruit, the church should not receive him nor bid him God speed.

In the ark of the covenant was also the tables of the covenant, or the law which were written on tables of stone. This shows that in Christ was the law. The law, written on the tables of stone, was, I think, a transcript of the law which was and is God's mind. The law of God in Christ demands all that the law writ-

ten on tables of stone requires or demands, but in Christ is not only the demands of the law, but the complete fulfillment and satisfaction of all its (the law's) demands for all given Him by His Father.

"And over it (the ark) were the cherubims of glory, shadowing the mercy seat." As I have before stated, the ark is a type of Christ. The cherubims of glory are types of the Father and the Spirit or Holy Ghost. The cherubims face each other and to the mercy seat, showing the perfect Oneness and agreement, finished and complete in the Godhead, the Father, the Son and the Spirit, and also shows the complete, finished salvation of all God's people.

The Spirit or Holy Ghost in the heart of poor sinners is reconciled to God the Father, the Creator, and Lawgiver, alone on the merits of Jesus Christ, the Son, and sacrifice for sin.

Brother Lester, I submit these thoughts to your inspection and judgment. In the fellowship of the gospel.

D. A. Mewborn
Farmville, N. C.

THE COVENANT THAT GOD MADE WITH ABRAHAM, INCLUDING BOTH THE LITERAL AND THE GOSPEL ANTI-TYPE, WITH HIS NATURAL SEED AND HIS SPIRITUAL SEED

"And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they serve, will I judge: and afterward shall they come out with great substance." (Genesis Chpt. 15:13 & 14 verses.)

According to the words recorded by Moses in the Holy Scripture, the great Creator and God of Heaven and earth, who inhabiteth eternity, chose out of all the inhabitants of the earth a man named Abram. God changed this man's name to Abraham, and made a covenant with him, promising to bring forth from his loins, a nation of people, numbered as "the stars of the heaven, and as the sand which is upon the sea shore", to receive a land of promise. This land "flowing with milk and honey" was to be

theirs for an everlasting possession. According to the infinite wisdom of God, this people must be brought forth out of great affliction, that they might be an example for God's people in all ages of time. The Apostle Paul testified to this when he wrote these words, "that we must through much tribulation enter into the Kingdom of God." (Acts 14:22), and God told them they would dwell as strangers in a land that was not theirs. They would suffer affliction for four hundred years and afterward come out with great substance. This covenant, made with Abraham, was in type symbolic of the covenant made between God the Father, God the Son, and God the Holy Ghost in that "council of peace", held in eternity, wherein a people, chosen in Christ before the foundation of the world and declared to be His generation, were elected to be heirs of God's promise, to receive for an everlasting possession, a Heavenly city whose builder and maker is God. The nation of Israel, brought forth from the loins of Abraham, was a legal type, pointing to this spiritual Israel that was "created in Jesus Christ" ere or before He spake the worlds into existence. The journey of this nation of Israel under the old legal covenant, sets forth a pattern in type for the journey traveled by God's Church (spiritual Israel) today, according to that which was sealed in Christ before the foundation of the world, and is made manifest in this present Gospel dispensation.

Now a covenant is an agreement made by two or more parties that certain promises are to be fulfilled. In the case of God's covenant with Abraham, the flesh of Abraham's foreskin was to be cut away, as was the flesh of all of his children and posterity after him. This would identify the children of Abraham and separate them from all other nations of the world. And so it is today that God's children are separated from the world in that pride and vanity of their fleshly nature is cut away, and they are given eyes to see the true nature of their fallen and depraved condition. They are given to understand that under the law the all-seeing eye of God looks beyond the veil of

flesh and peers into the secret places of their sinful hearts. Brought to the realization that the "thoughts of their hearts are evil continually", and "their righteousness is as filthy rags", they are condemned by their sins and stand naked and guilty before the Divine throne of justice. Like the Apostle Peter, they are brought to that place where they cry out from their helpless condition, "Lord save, or I perish", and like the poor publican who smote upon his breast, they cry from the depths of their souls; "God be merciful to me a sinner." Luke 18:13. They see that this corruptible tabernacle of flesh and the things of this world will only perish with the using, and they are made to set their eyes upon spiritual (eternal) things. They long for a Heavenly home beyond this veil of sin and sorrow, where they will receive according to the promise, "a house not made with hands, eternal and on high", incorruptible and undefiled, prepared, for them that love God, from and before the foundation of the world. If you, dear reader, have felt the burden of your sins, and have seen the corruption of your nature, then you have experienced God's circumcision of your heart, and the promises of the covenant are to you. So then, we look to this same covenant to find the sure promise of God, who cannot lie, that He would bring His people out of this strange land where they were under the yoke of bondage, and deliver them a free people to that land afore promised to Abraham and to his seed. It is necessarily true (and the scriptures declare it to be so) that it is just as much according to God's purpose that they be found in bondage, as it is that they be delivered. Else, how would they know of God's infinite mercy and His unlimited, sovereign power to save. To the glory of God, His people are made to stand in awe of His mighty power to save while at the same time, they worship, praise, and adore Him for His tender mercy and love which He makes manifest in His work of salvation in them.

We find this promise of God to Abraham being brought to pass in the account of Moses and the deliverance of the children of Israel out of Egypt, where they had been in

bondage, as slaves to the Egyptians, for four hundred years. To this writer, there is no greater pattern set forth in the scriptures, that manifest both the experience of God's children and the work of Salvation as accomplished by Jesus Christ in His crucifixion, burial, and resurrection, than that which is set forth in the statement of this great deliverance. There is no indication in the scripture that these people, found in the darkness of Egypt, had any knowledge of their covenant relationship to God. To the contrary, there is every indication that they knew little or nothing of the God of Abraham until He was declared to them by Moses and manifested by His work of deliverance. They were a covenant people, not because of their choice, but because of God's choice. They were chosen without their consent, knowledge or permission. They were the chosen people of God by reason of His sovereign decree as established in the covenant made with their father, Abraham, while they were yet in his loins and had no mind or will of their own. God's purpose in election is so plainly illustrated here that it seems incredible to this writer that any serious student of scripture could fail to see the perfect parallel with the election of God's children (spiritual Israel) in Christ before the foundation of the world.

Many of the types and shadows that are manifest in the work of God in delivering His children from Egypt are hidden to this writer. Some, however, are so obvious, that they cannot go without notice. By many great miracles, signs, and wonders did God deliver them, not the least of which is that last great plague brought upon the land of Egypt wherein God, as He had promised to Abraham, judged the nation of Egypt and passed the sentence of death upon the first-born of all living, both man and beast. In perfect type of spiritual Israel, except God had provided a way of escape, the children of Israel too would have suffered the same sentence of death with the Egyptians. The Apostle Paul wrote to the saints at Ephesus, "Wherein in time past ye walked according to the course of this world....and

were by nature the children of wrath, even as others." So then, is made the necessity of the sacrifice of the Passover lamb (a figure in type of Jesus Christ) that Israel might be redeemed out of Egypt, bought with the price of blood. In the same sense, so too is spiritual Israel bought with a price; "For ye know that ye were not redeemed with corruptible things, as silver and gold....But with precious blood of Christ, as of a lamb without blemish and without spot." And God said to Moses, "And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel." So mighty is the power of God to save and so efficacious was the blood of that passover lamb to deliver the children of Israel that not even a dog could move his tongue against them. If the blood of this passover lamb, which was only a figure of that which was to come, could redeem the children of Israel from bondage in Egypt, how much more so can the blood of Jesus Christ, the Lamb of God, redeem His children from the bondage of sin. On what firmer foundation can your hope be laid than that of the shed blood and finished work of Jesus Christ? "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "And He said unto me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." For "Who shall lay anything to the charge of God's elect? It is God that justifieth." It is by the shedding of His blood that the wrath of a just God is appeased, and His children are redeemed and preserved forever from the day of wrath. And so were the children of Israel delivered from the judgement that passed upon the land and redeemed out of Egypt.

So then, having been instructed by the word of the Lord to borrow from the Egyptians, every man his

neighbor and every woman her neighbor, jewels of silver and jewels of gold, Israel was in an accordance with the covenant God made with Abraham brought forth with great substance; "and the children of Israel came out with an High Hand". All of this was the work of God in fulfilling His promises made in that covenant. As the children of Israel came out of Egypt with great material possessions, so are God's children under the Gospel dispensation delivered from bondage and blessed with great Spiritual blessings. For He "hath raised us up together, and made us sit together in Heavenly places in Christ Jesus: That in the ages to come He might shew the exceeding riches of his grace in His kindness toward us through Christ Jesus." And He has "blessed us with all spiritual blessing in Jesus Christ".

In order to further show His power, "...that the Egyptians may know that I am the Lord..." yet again God hardened Pharaoh's heart and a great multitude of Pharaoh's army pursued after the children of Israel. Exodus Chapter 14: vs.9,10,11,&12 tells us: "But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth before Baalzephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them: and they were sore afraid and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for it had been better for us to serve the Egyptians, than that we should die in the wilderness."

Have you, dear reader, ever been brought to that place where the multitude of your sins has pursued and overtaken you? Have you felt the sentence of divine justice come upon you and you felt nothing but death behind you and death before you, desiring to

go back to that time when you knew nothing of the condemnation of your sins? Caught between the menace of the Egyptian army behind them and certain death by drowning in the great Red Sea that lay before them, the children of Israel railed against Moses and thought surely they had been better off left in bondage. But "the hand of the Lord is not short that it cannot save". Hear the words that echo down, throughout all the eons of time and are spoken into the hearts of God's children in all ages, as they stand helpless with no weapon sufficient to face the foe, and no path of escape. Hear the words that speak comfort and salvation to their souls as they stand upon that great precipice, awaiting the waters of death to overcome them. Hear the words of God, their Savior, as He commands them, "Stand still and see the salvation of the Lord." Now see the waves part, and watch as they cross this great sea unscathed and unfettered. The waters part at the command of God, and not even the souls of their feet are wet as they cross in the midst of the water upon dry land. See too, the Egyptian chariots as they chase after them, and at the command of God are swallowed up by these same great waters. Then hear the promise of God, "Ye shall see them again no more forever." These represent the sins of His people that God has promised by the mouths of His Holy Prophets to cast into the depths of the sea and "the land of forgetfulness" to remember against them no more forever. Mighty is the power of the God of Israel to save. "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in Holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, and the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." Exodus 15:11-13.

Not only is the experience of God's children so wonderfully illustrated here, but so too is the complete, finished work of salvation by Jesus Christ beautifully set forth. For He too stood upon a great precipice. It was not the Red

Sea into which He peered, but it was into the tomb and death itself upon which He cast His gaze. It was not His own sins that drove Him to this great precipice, but your sins, the sins of His children, and, I hope, mine. Neither was there a deliverance for Him as there is for you, for me, for though He prayed in the garden and sweat as it were great drops of blood, pleading to His Father that this cup might pass from Him, yet He submitted. "Nevertheless, not my will, but thine be done." In obedience to the Father's will, He went forth as a lamb to the slaughter, stepped into the great sea of death and sank beneath the waves (of death) as He gave Himself, a sacrifice, carrying the sins of His children, your sins, and, I hope, mine, into the grave to be swallowed up, forever buried in His tomb, never again to come before the Father's face. Satan, your accuser and adversary is cast out of Heaven, "And I heard a loud voice saying in Heaven, now is come salvation, and strength, and the kingdom of our God day and night." Rev. 12:10. Then, just as surely as He has power over death and hell, the Lord God Jesus Christ rose from the tomb gaining the victory for His people over sin, the grave, and Satan, forever setting them free from the last enemy, the curse of death. "O death, where is thy sting? O grave, where is thy victory?" Even as He was buried and rose again, so too are His children commanded to be baptized unto His death and resurrection. If you, dear reader, have been made to travel this journey and have a hope born in your breast, that your sins are forever buried in His tomb, and you, having become dead to the things in this world, are raised to newness of life and your eyes are set upon the promise of His blessed inheritance, then so too, are you commanded to confess Him before men and follow Him in baptism.

Now hear the words of the prophet, "Declare unto Zion, that her warfare is accomplished". And the Apostle Paul, as he speaks these words of comfort to our souls. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the

spirit." The condemnation of your sins is forever lifted. For having passed from death unto life, so now do you walk in newness of life, and death has no more hold over you. Like the children of Israel, who walked across the Red Sea on dry land, so too will you at last walk through death's iron gate into that eternal city. The grave can no more hold you than it held your Lord Jesus Christ. You are set free forever from the law of sin and death, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God". Heaven and immortal glory await you just as surely as the promised land awaited the children of Israel. Heaven is your home, and Jesus Christ is your Lord.

"Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power both now and ever. Amen."

Humbly submitted in hope,
Kenneth R. Adams
Mayfield, Kentucky 42066
August 15, 2001

(SELECTED)

THE BONDAGE AND DELIVERANCE OF THE SOUL

"And deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 11:15.

It is no evidence against you if you are subject to bondage; it is no mark against you if you cannot look death in the face without doubt or fear. Is it not "the children of God" who feel bondage? And did not the Lord come to deliver your bodies and souls from it? Are you then not a child because you fear death? If you had no sense of sin, no tenderness or conscience, you would be as careless about death as most other people are. Thus, your very bondage, your very fears, if they make you sigh and cry out for deliverance, are marks of life and fruit. And the day will surely come when the Lord will remove these chilling fears and put an end to these killing, gloomy doubts. As you draw near to the brink of Jordan, the Lord will be with you to deliver you, who, through fear of death, are now subject to

bondage; He will extract its (death's) sting, and rob the grave of its victory, enabling you to shout "Salvation!" through His blood, even at the moment when nature sinks to its lowest and the last enemy (death) appears nearest in view. Oh, what a blessed Jesus we have; what a Heavenly Friend; what a divine Mediator between the Holy God and our guilty souls; what love He displayed in taking our flesh and blood in His own Body; what kind condescension, what wondrous depths of unspeakable grace! He loved us sufficiently to lay down His life for us. Did He not for our sakes endure the dreadful agony of the cross, the hidings of God's face, the burden of sin, the pangs of hell? And He has done all this for us on earth, will He leave His work undone in Heaven? Has He quickened your soul into life, made you feel your sin, taught you to seek for mercy, raised up a good hope in your heart, applied a promise to your soul, and given you an experience? He may have done all this, and yet at times your conscience may be held down in bondage and imprisonment. But it is only to make further way for His grace; to open up more and more of His sovereign power and ability to save to the uttermost all that come unto God by Him. It is only to make Himself in the end more precious to you; to shew you more of His finished work, more of His dying love and atoning blood, and more of what He is able to do in delivering your soul from all your fears. Thus, as the Adam fall was overruled by the resurrection of Christ from the dead to make manifest the riches of his eternal love, mercy, and grace to His church, so your very doubts, fears, and bondage will be blessedly overruled to give you further revelations in Christ, to wean you more from the arm and power of the flesh, and to make you know more experimentally what the Lord Jesus Christ is to those who seek His face and hang upon and trust Him and Him alone.

A man who believes that he may live and die, and that safely, without an experimental, revealed knowledge of Christ, will never seek His face, never call upon His name, never long for the manifestations of His

love. But he who feels that he can neither live nor die without Him, who has been made to know that he has a soul that only Christ can save, who has sins which only Christ's blood can pardon, iniquities that only Christ's righteousness can cover, will be often crying to the Lord to visit his soul with His salvation, and will find no rest till Christ appears; but when Christ appears to the joy of his soul, he will bless and praise him with joyful lips. And oh, what a glorious trophy will that man be of Christ's eternal victory over sin, death, hell, the grave and Satan, when he will reign with Him and with His assembled saints in one immortal day! Then will all our enemies be conquered at last.

J. C. Philpott
(England)

A MEMORIAL TO THE THELMA (GAINES) GAINES STUTTS FAMILY CHATHAM COUNTY, NORTH CAROLINA

Dear Brother Mewborn,

I am enclosing a tribute to the memory of our precious mother, Sister Thelma Gaines Stutts, as written by my son, Joseph Birchett. I would appreciate it very much if you will publish it in the Zion's Landmark, along with her photograph that was made just prior to her death. Also, would you publish again the obituary of my step-father, Charlie Gaines, Mildred's and Ralph's father, who died August 26, 1937, along with the obituary of my father, Brother Addison Stutts who died October 15, 1960, as a memorial to our family.

Mother loved both you and Susie, and she surely did enjoy going to her church meetings from time to time and seeing all of the Old Baptist members and their friends.

Love and sweet fellowship to both of you,

Blanche Stutts Birchett
Siler City, North Carolina
July 10, 2001

Sister Thelma Gaines Stutts was a true soldier of the Cross who marched here in the Army of the Living God, His Church, as she lived 92 years in this troublesome world. As the following record will show, she was first married to Mr. Charlie Gaines, the father of Sister Mildred Hart and Elder Ralph Gaines. After his death in 1937, she married Brother Addison Stutts who was the father of Sisters Blanche Birchett and Virginia Birchette, and Mary Stutts. I first met her in the year 1957, nearly 45 years ago, and I can truthfully say she never wavered from her faith and belief of the doctrine of God, our Saviour.

It is interesting to note that the writer of her obituary, (and also her grandson), Joseph Jay Birchett, is also the grandson of the late Elder

Ernest Birchette, who was an ordained elder in the church. He died in the year 1978, when his grandson, Joseph Jay Birchette, was only 7 or 8 years old. He also was raised an orphan by his mother, Sister Blanche, and grandmother, Sister Thelma Gaines Stutts.

Joseph Birchette, if not deceived, is a fine young man, and we believe that we see good fruit in the nice, lovely things he had to say about his grandmother. Many of us still remember his grandfather, Elder Ernest Birchett, who was an able gift to the church over 30 years ago. God has promised His people that He will never leave Himself without a witness. How comforting this is to us at times! Elder Ernest Birchette resided in Burlington, North Carolina.

J. M. Mewborn
August 29, 2001

A TRIBUTE TO MATTIE THELMA (GAINES) GAINES STUTTS (ALSO KNOWN AS "GRANNY")

This tribute is written in remembrance of my Grandmother ("Granny"), Mattie Thelma (Gaines) Gaines Stutts, who on February 2, 2000, had become ill and was taken to the Randolph County Hospital, in Asheboro, North Carolina. There, she was found to have cancer and was told that she would have to undergo immediate surgery. In a clear mind, she decided to undergo the operation, knowing that there was the possibility she would not make it through this surgery. Granny came through the surgery and was placed in recovery where she was slow to recover. Then she had an heart attack. To our much surprise, Granny made it through that problem. As she was making a slow, but noticeable recovery, she had a second heart attack. Her doctors stated there would not be any recovery from this second heart attack, and that pneumonia had been found in her lungs. Our family followed Granny's wishes of not having any type of "life support" or "assisted living."

On February 16, 2000, our family and friends gathered at her bedside. Looking at Granny lying there in her hospital bed, knowing that she was not going to ever get up and come home again, was very hard. Also, it was very hard to think that death of her mortal body would probably be best. Because we are in the flesh by nature, and weak to the sin of greed, I did not want to let go of someone who had been so close to me. So, it was asked that Elder Jim Moody say prayer for Granny and us. It was said in that prayer that God's will be done, and that He would make (or cause) us to be reconciled to His will. There was nothing in this world that could have helped us more. At approximately 7:00, Granny's road in this time world, that she had traveled for so long, many years, came to an end. Her journey here was completed, just as the Lord had appointed. The Lord's will was done and I know that Granny did not take one more breath than God had pur-

posed and prepared for her. The good part is that she never took one breath less, as well. It had come to pass, as God said it would in Isaiah 14:24, "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." I know that Granny believed this doctrine for we would talk about predestination from time to time in our many conversations throughout our lives together.

Because Isaiah 48:10 reads, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another," it is now my hope today that her last illnesses were the afflictions that are talked about in the above scripture, that God was using them (her afflictions) to refine Granny, getting her ready to go home. Also, I will say that it is my hope that Granny was His before she was ours, before the beginning of time. On the day that the Lord Jesus Christ was crucified on the cross of Calvary for all of His elect, chosen family and people, He said in John 19:30, "When Jesus therefore had received the vinegar, He said, It is finished: and he bowed His head, and gave up the ghost." Now that we know it is finished, it must only come to pass. On the date of February 16, 2000, only just a part had come to pass, and in my hope this is not the end for my "Granny."

There is nothing that we (or man) can do to change what God has predestinated before the beginning of time, or before the foundation of the world. Granny and I had talked about that several times in our quiet discussions, and I know that she believed there was nothing that she could do to help herself, or save herself, or that anybody else could do to help her. My Granny believed firmly and steadfastly that God's Grace (and His Grace alone) saved a person. In Romans 9:15, "For He saith to Moses, I will have mercy on whom I will have compassion." Therefore, it was her belief that all things are under the total and complete control of God Almighty. It is my hope that the Almighty God had this mercy and shed His grace upon her.

Granny was received a member of Gaines Grove Primitive Baptist Church, in Chatham County, North Carolina, on the 19th day of March, 1938, and was baptized by Elder W. E. Jarrell, who served the church at that time. Having been a member there for 61 years, she was a very faithful member to her church, and did not miss many services (which included the annual session of the Abbott's Creek Association which she loved and supported), as well as other functions of the church.

She was the youngest of eleven children born to Archie Gaines and Margaret P. Gaines on December 31, 1907. Her parents and all her brothers and sisters preceded her in death. Granny was first married

to Charlie Gaines on July 11, 1931. Together, they had three children. Addison Stutts preceded her in death on October 15, 1960.

Granny is survived by one son and daughter-in-law, Elder Ralph and Sister Carolyn Cochran Gaines; four daughters, Sister Mildred Hart, Mary Stutts, Sister Blanche Birchett and Sister Virginia Birchett; one stepdaughter, Alice S. Frazier. She was blessed with ten grandchildren, sixteen great grandchildren and four great, great grandchildren. Granny had one step-daughter, eight step grandchildren, fourteen step great grandchildren, and eleven step great, great grandchildren.

Granny in her early years had a plain, simple life, growing up on a farm, where she labored hard working with her parents, and then marrying and moving away. To my knowledge she never had driver's license. She was always dependent on help from her family and friends to go places. In the earlier years of my life, as a child, and as a teen growing up, she watched after me so that my mother could work and she always gave good advice for problems; she had a wealth of experience from all her years on this earth. She was blessed with sound judgment, and I must admit there were times one might not like her advice, because it was not what you wanted to hear. But, it was always the truth.

She was not blessed to accumulate much of this world's goods, but with God's help, she always survived and got by. She will be greatly missed by many people. We cannot begin to say on paper how much and by whom because she was a part of so many lives. The only thing I can say now is that I loved her very much, and I am yet always thinking of her. Also, now that some time has past, I am brought to feel in some ways different now. It is not a happy feeling, but there is one of rejoicing to know that the Lord's will has been done, and it was done without mistake or fault. Amen!



**Thelma G. Gaines Stutts
1907 - 2000**

In closing, I would like to say that in this life many people have various titles of their profession to go with their names like preacher

(elder), doctor, lawyer, teacher, and others. I have been blessed with a few titles that are insignificant, one a Detective Sergeant with the Pittsboro (City), N.C., Police Department; also Team Leader with the Chatham County Special Incident Response Team. However, the one that I am most humbly proud of is "Grandson of Mattie Thelma (Gaines) Gaines Stutts."

Submitted by
Joseph Jay Birchett
Siler City, North Carolina
June 29, 2001

CHARLIE C. GAINES (FIRST HUSBAND OF THELMA G. STUTTS)

Mr. Charlie C. Gaines was born February 11, 1904, and died August 26, 1937, making his stay on earth 33 years, six months and 15 days. He was married to Thelma Gaines in the year 1931, and lived a faithful husband to his wife, and a loving father to his children. He was a good friend to the Primitive Baptists, and bore a good name from those who are without.

He leaves to mourn his passing, his wife and two children. One child died in infancy. One little boy, Ralph Gaines, now 20 months old, and one girl, Mildred Gaines, four years old, are left behind, as orphans, to their father, now bereft of him.

Charlie Gaines will be greatly missed in the home and by his friends, but we are made to hope that our loss is his eternal gain. We hope that his soul and spirit are now resting with blessed Jesus in Heaven, in paradise. Wherever Jesus is, there is paradise, a resting place. We feel (and according to our hope) that Jesus is coming again at the appointed time to raise our bodies from the cold graves. Then will He fashion them like unto His own glorious body. We feel Jesus has a Spiritual body, prepared and preserved in Heaven today with an immortal glory to put on His loving children, when He calls for them at the last day.

The writer tried in his weak way to attend the funeral service for this kind friend. His was laid away in the Gaines Grove Cemetery with a large crowd at his funeral to pay their last respect to his body and memory. We pray that our God will bless his young companion, Mattie Thelma Gaines, and his two little children, Mildred and Ralph, and watch over them.

Mrs. Thelma Gaines, his companion, is a good mother and an humble child of God. We pray the Lord will be a husband unto this humble woman and a Father unto her children. We hope that people will take an interest in her and her little children with their hands and help her raise them. At present, she and her little ones have gone back to her father's and mother's, Archie and Margaret P. Gaines', home. They are both old and almost worn out. But my prayer is, if I could pray, that our God will measure out His wonderful blessings to them, and we believe that He will supply all their needs.

(Elder) W. E. Jarrell
Lexington, N. C.

(The above obituary record of Charlie C. Gaines is taken from the September 15, 1937, issue of Zion's Landmark.)

ADDISON STUTTS (SECOND HUSBAND OF THELMA G. STUTTS)

It was the will of God to call from our midst, our dear father and husband, Addison Stutts, and we desire to write a few lines in his memory. Father was born in Moore County, N. C., and moved to Siler City in 1922, where he spent his remaining years. On October 15, 1960, he passed away in the Chatham County Hospital, making his stay here 75 years and 10 days.

Father was a faithful husband and parent, and he was kind to all his friends and fellowman.

We greatly feel the loss of our father and husband, but we believe that our loss is his eternal gain. Father was a true and firm believer in Salvation alone by the Grace of God. He had a strong hope that one day he would enter that great city whose builder and maker is God. His desire was to be blest to give God the honor and praise for a finished and complete Salvation, which was perfected in Christ, a finished work by Him.

He was received in the fellowship of old Brush Creek Primitive Baptist Church, Chatham County, North Carolina in October, 1924, and in 1939, he moved his membership by letter to Gaines Grove Primitive Baptist Church. He was a faithful member for 36 years, and served as a deacon of the same church for 18 years.

He was united in marriage three times by whom the third wife, the writer of this notice, Thelma G. Stutts, survives. Surviving him are five children, two step children, 12 grandchildren and one great grandchild.

The funeral services were conducted at Gaines Grove Church by Elders A. B. Barham and S. T. Atkinson, Sr. Interment was held in the church cemetery under a beautiful spray of flowers.

We desire to express our appreciation to the many friends for their kindness to us. May God bless each and everyone of you.

Written by his wife and companion, and three of his daughters, Blanche, Virginia and Mary Stutts.

Thelma G. Stutts
Siler City, North Carolina

(The above obituary record of Brother Addison Stutts is taken from the June 1, 1961, issue of Zion's Landmark.)

BEULAH VESTA (SHELTON) PUCKETT

Once again, our Heavenly Father has called home unto Himself one of the jewels of His mercy. On December 8, 2000, God spoke her name, Beulah Vesta Puckett, and she answered the call. Sister Puckett was born in Stokes County, North Carolina, on February 12, 1912, to the late Joe Lee and Verda (Mabe) Shelton. She

was one of a family of ten children.

Sister Puckett and her husband of 52 years, the late Elder W. J. Puckett, raised their family in the Pine Hall community of Stokes County. She was a member of Mayodan Primitive Baptist Church for 63 years, joining the church on August 15, 1937. For many years, she and Elder Puckett, who was pastor of Mayodan and several other churches, traveled far and near to visit other churches and associations until his death in 1988.

Sister Puckett was a true believer in the doctrine of Predestination and the Election by the Grace of God of His believing church in this time world. She stood humbly and faithfully in her conviction of belief. She was a faithful member to the welfare and care of the church body, as such, and contributed of her time and means for the upkeep of our church building. She was a loving person to know and to all who knew her. For many years she was in declining health, and was diagnosed with Alzheimer's, a timeless disease that steals the mind and leaves the body behind which prevented her church attendance in her last days. She was one of the best cooks, and made the best banana pudding anyone ever ate.

She loved the hymn, her favorite,

"When I can read my title clear

To mansions in the skies

I bid farewell to every fear,

And wipe my weeping eyes.

"I want to live a Christian here,

I want to die rejoicing;

I want to know my Saviour's near

When body and soul are parting."

It is the sincere desire of Mayodan Church that God will be with her loved ones and comfort them from day to day. We believe that our loss is God's gain. Her suffering is over now.

Sister Puckett was preceded in death by her parents, Joe Lee and Verda (Mabe) Shelton, daughters, Eloise Stevens and Josephine Pike; sons, Harold Puckett and Joel Puckett; sisters, Lillie S. Shelton, Trudie S. Barrett, and Stella S. Carter; brothers, Grover Shelton, Marion Shelton, Austin Shelton, Ervin Shelton, and Herman Shelton.

She is survived by sons and daughters-in-law, Wayne Puckett and wife, Cathy, Zennie Rudy Puckett and wife, Peggy; one sister, Lena S. Jesse, with 22 grandchildren and a number of great-grandchildren.

Her funeral service was conducted at Volger and Sons Main Street Chapel, Winston-Salem, N. C., by her pastor, Elder Kenneth Hopkins, and her grandson, Rev. Henry Price. Interment was in Pleasant Grove Primitive Baptist Church Cemetery, Patrick County, Virginia, where her body, now sleeping, awaits the second coming of our Lord and Saviour, Jesus Christ, when He comes back in the clouds of His glory, bringing her soul and all New Jerusalem, saying "Come, ye blessed of my Father,

inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

We, the members of Mayodan Church, extend our deepest sympathy to her family, and our hope is that it is God's will to reconcile all of us to His blessed and Holy Will.

Therefore, be it resolved, that a copy of this obituary be placed in our church record book, a copy sent to the family, and a copy be sent to Zion's Landmark for publication.

Done by order of Mayodan Church in conference this January 20, 2001.

Elder Kenneth Hopkins,
Moderator

Georgia M. Thomas, Clerk



**Beulah Vesta (Shelton)
Puckett**
1912 - 2000

MARY TURNER FARTHING

GOD called our dear sister, Mary T. Farthing, from this life on December 30, 2000, at Morehead Memorial Hospital, Eden, North Carolina. She was born December 23, 1907, in Lynchburg, Virginia. Her parents were William J. and Lonnie Turner. On July 14, 1927, she married Oscar Vernon Farthing. They had many happy years together. He predeceased her on January 11, 1983.

Sister Farthing lived most of her life in Blairs, Virginia. She worked as floor manager for Tate Manufacturing Company's sewing division, and retired there.

Survivors include one sister, Effie T. Bruce, Tampa, Florida, and several nieces and nephews.

Sister Farthing joined Banister Springs Primitive Baptist Church, Pittsylvania County, Virginia, in October, 1965. She loved the church, and was a strong believer in the doctrine that Salvation is only by the free grace of God. I have never seen a more dedicated member. Arriving early before each service, she derived much pleasure in making sure that everything was comfortable, always greeting everyone with a smile and made them feel welcome in our midst.

She and Brother Farthing enjoyed having the brethren, sisters and friends visit in their home. On many occasions, she would prepare food and invite the whole church and friends home for dinner. In 1969, Brother Farthing was

ordained deacon. She shared his duties, such as cleaning the meeting house and working around the building and keeping the yard premises clean, visiting the sick of our flock, calling the members and alerting them that someone was sick, and to the sundry needs of the church. She always brought delicious food to our church meals and dinners.

After Brother Farthing died, she continued with many of his duties, as long as her health permitted. This dear sister was a ray of sunshine in our church, always doing many things joyfully. About six years ago, she began to have some health problems, and decided to move into an elderly care home. She had a niece, Judy Rogers, whom she loved like a daughter, who helped her to make the transition and get settled there. Judy continued to visit her often and took care of her needs and business. We felt this greatly helped her to adjust. For years, she seemed content, was jolly, and made you feel so welcome when you visited her.

Months ago, her health began to worsen. She complained of back pain, had loss of appetite, and was depressed. After about two months of declining health and five days in the hospital, God called her home.

Her funeral service was held on January 1, 2001, at Wreen-Yeatts North Main Chapel, Danville, Virginia. Elder Melvin Shelton, Elder Troy Simpson and Elder H. P. Somers officiated. Her body was laid to rest in Highland Memorial Park to await the morning of the resurrection when Christ shall come to claim His jewels.

We wish to express our sympathy to her family. We all loved her, and she is greatly missed, but we feel our loss is her eternal gain.

Written by request of Bannister Springs Church.

Ruth M. Taylor, Clerk
Chatham, Virginia 24531

NEW RIVER ASSOCIATION (VA)

The Two Hundred and Seventh Annual Session of the New River Association will convene, if the good Lord will, with Indian Creek Primitive Baptist Church, Indian Valley, Floyd County, Virginia, beginning on Friday before the second Sunday in September, and will continue through Sunday following, these dates being September 7, 8, & 9, 2001, conclusively.

Indian Creek Church is located on VA Hwy 787 in Indian Valley, VA. Those coming by Route Nos. 221, 52 & 8, take Route 221 to Willis, VA. Then take Route 787 and go approximately 7 miles to church location on your left. Those who travel Int. 81, take Exit 114 to Childress on Route 600, then on to 693, then turn left on 787 and go approximately 15 miles to church location on your right. If you should travel Route 8, come to Drive-Inn Restaurant on 693, go left until you hit 787; turn left and go approx. 15 miles to church location on your right.

We invite our ministering brethren, brethren, sisters and

friends to come and be with us in our association this year, 2001.

Elder Kenneth Hopkins,
Moderator

Elder S. E. Rakes, Honorary
Moderator

J. B. Mitchell, Jr. Clerk
N. H. Quesenberry Asst. Clerk

YELLOW RIVER ASSOCIATION (GA)

The 175th Annual Session of the Yellow River Primitive Baptist Association, will convene, if the Lord will, with Haynes Creek Church, Gwinnett County, Georgia, on Friday and Saturday ONLY, September 21st & 22, 2001. (THERE WILL BE NO SERVICE ON SUNDAY).

Direction to Haynes Creek Church are as follows: From Int. 85, exit at Ga. 20 South. Follow Ga. 20 through Lawrenceville to inside city limits of Grayson, Ga. Take the Rosebud Road which angles to the right. You will cross U.S. Hwy. 78 at traffic light. Travel approximately one and one-half miles to church location on your right.

Hewatt L. Fleming, Assn. Clerk
161 Poss Road
Danielsville, Ga., 30633
Tele. 1-706-795-3297

LOWER MAYO ASSOCIATION (VA)

The 69th Annual Session of the Lower Mayo Primitive Baptist Association will be held, if the Lord will, with Russell Creek Church, Patrick County, Va., to convene on Friday before the first Sunday in October, 2001, and will continue, if the Lord will, through Sunday following. These dates are October 5th, 6th & 7th, inconclusively.

Direction to Russell Creek Church are as follows: Those who travel Va. Hwy. No. 8, either from the north or south, turn east on Va. State Rd. No. 653 just inside the Va.-N.C. State Line. Go about 1/4 mile to Int. with Va. State Rd. No. 631. Turn right to church location on your right, only a short distance. Those who travel U.S. Hwy. 58 West to No. 831 a hundred yards to Route 700 to Route 631, then about 3 miles turn left to church site on your right.

Arthur Martin, Clerk
Stuart, Virginia
24171

UNION ASSOCIATION (TX)

The 160th Annual Session of the Union Primitive Baptist Association of the Old School or Predestinarian Faith and Order will meet this year, 2001, the Lord will, with Holly Springs Church, beginning on Friday before the second Sunday in October, and will continue through Sunday following, these dates, being October 12th, 13th, and 14th.

Holly Springs Church is located about three miles west of Montalba, Texas. On Route No. 19, go north about two miles, and turn left about two miles west; then turn left again to church location, a short distance on your right.

Raymond D. Spell
21119 Hufsmith-Kohrville Road
Tomball, Texas 77375
Tele. 1-281-351-0449

MILL BRANCH ASSOCIATION (SC)

The next session of the Mill Branch Association will be held, if the Lord will, with Mount Pleasant Primitive Baptist Church, Bishopville, Lee County, South Carolina, beginning at 11:00 am (EST), on Friday, November 2nd, and will continue through Sunday, following, the dates being November 2nd, 3rd and 4th, 2001.

Those coming on U.S. Hwy. 15 South, go through Bishopville about 2 miles; turn right on Browntown Road. Go 2 miles; turn left on Church Rd. to Assn. 200 yds. on your left. Those traveling Interstate 20, take Exit 116 to U.S. Hwy. 15 North. Go 3/4 mile; turn left on Browntown Road; go 2 miles; turn left on Church Road, to Assn. abt. 200 yds. on your left.

Lucille Beasley, Clerk
Bishopville, S. C. 29010

MILL BRANCH UNION MEETING

The Mill Branch Union Meeting will be held, if the Lord will, with Mount Pleasant Primitive Baptist Church, Bishopville, South Carolina, the dates being September 29th and 30th, 2001, fifth Saturday and Sunday. Services will begin at 10:00 AM DST each day, both Saturday and Sunday.

Mt. Pleasant Meeting House is located at Bishopville, S. C. Those coming on U.S. Hwy. 15, go through Bishopville. After about two miles turn right on Browntown Road for church location two miles on your left. Those coming by way of Interstate 20, take Exit 116 and go north about 3/4 mile on Browntown Road. Turn left and go two miles. Turn left on Church Road, 200 yds. on your left.

We will be glad to have as many of our ministering brethren and friends as possible to be with us.

Billy Boyd, Union Clerk
Loris, South Carolina

LOWER MAYO (FIFTH SUNDAY) MEETING

Dear Brother Mewborn,

Will you be kind enough to insert a short notice in the Zion's Landmark that our fifth Sunday meeting of the Lower Mayo Association churches will meet, if the Lord will, on Sunday only, September 30th, 2001, with Aaron Fork Church. Service to begin at 10:00 A.M., EDT.

Aaron Fork Church is located in Rockingham County, North Carolina, south of Stuart, Virginia. Those traveling either Route Nos. 8 or 704 will go west from the intersection of the aforementioned roads on Route 704 for about 3 or 4 miles to Aaron Fork Church Road to your right. Turn right and go about one mile to church location on your right at corner of the road.

We invite our brethren, sisters and friends to meet with us there, if the Lord will, on this date.

Thank you for publishing this notice for us.

Arthur Martin, Clerk
Stuart, Virginia

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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TERRORISM

WHAT IS TERRORISM,
WHERE WAS ITS ORIGIN,
AND WHEN DID IT BEGIN?

ANSWER: IT BEGAN ABOUT THE YEAR B.C. 1918, IN THE SECOND DISPENSATION OF TIME IN THE HOUSE OF ABRAHAM AND HIS WIFE, SARAH, IN THE LAND OF CANAAN IN WHAT IS KNOWN IN THE WORLD TODAY AS ISRAEL IN THE MIDDLE EAST, A.D. 2001.

ISHMAEL, THE ELDEST SON OF ABRAHAM, IS BORN WITH HAGAR, THE HANDMAID OF SARAH, WIFE OF ABRAHAM.

"AND THE ANGEL OF THE LORD SAID UNTO HAGAR, BEHOLD THOU ART WITH CHILD, AND SHALT BEAR A SON, AND SHALT CALL HIS NAME ISHMAEL." "AND HE WILL BE A WILD MAN; HIS HAND WILL BE AGAINST EVERY MAN, AND EVERY MAN'S HAND AGAINST HIM; AND HE SHALL DWELL IN THE PRESENCE OF ALL HIS BRETHREN." Genesis 16:11-12.

ISAAC (SON OF ABRAHAM AND SARAH), ISHMAEL'S HALF BROTHER AND ABRAHAM'S SECOND SON, IS BORN. HAGAR AND

ISHMAEL ARE CAST OUT OF ABRAHAM'S HOUSE AT SARAH'S DEMANDS BECAUSE HE (ISHMAEL) MOCKED THEM.

"AND THE LORD VISITED SARAH AS HE HAD SAID, AND THE LORD DID UNTO SARAH AS HE HAD SPOKEN. FOR SARAH CONCEIVED, AND BARE ABRAHAM A SON IN HIS OLD AGE, AT THE SET TIME OF WHICH GOD HAD SPOKEN TO HIM. AND ABRAHAM CALLED THE NAME OF HIS SON THAT WAS BORN UNTO HIM, WHOM SARAH BARE TO HIM, ISAAC." "AND SARAH SAID, GOD HATH MADE ME TO LAUGH, SO THAT ALL THAT HEAR WILL LAUGH WITH ME. AND SHE SAID, WHO WOULD HAVE SAID UNTO ABRAHAM, THAT SARAH SHOULD HAVE GIVEN CHILDREN SUCK? FOR I HAVE BORN HIM A SON IN HIS OLD AGE. AND THE CHILD GREW, AND WAS WEANED: AND ABRAHAM MADE A GREAT FEAST THE SAME DAY THAT ISAAC WAS WEANED." Genesis 21:1-8.

- THE CASTING OUT INTO THE COLD -
HAGAR AND ISHMAEL BECOME OUTCASTS FROM THE HOUSE OF ISRAEL

SARAH SEES ISHMAEL MOCKING THE THREE OF THEM, ABRAHAM, ISAAC AND SARAH, AND SHE HAD THEM THROWN OUT.

"AND SARAH SAW (ISHMAEL), THE SON OF HAGAR, THE EGYPTIAN, WHICH SHE HAD BORN UNTO ABRAHAM, MOCKING. WHEREFORE SHE SAID UNTO ABRAHAM, CAST OUT THIS BONDWOMAN AND HER SON; FOR THE SON OF THIS BONDWOMAN SHALL NOT BE HEIR WITH MY SON, EVEN WITH ISAAC. AND THE THING WAS VERY GRIEVOUS

IN ABRAHAM'S SIGHT, BECAUSE OF HIS SON. AND GOD SAID UNTO ABRAHAM, LET IT NOT BE GRIEVOUS IN THY SIGHT BECAUSE OF THE LAD, AND BECAUSE OF THY BONDWOMAN; IN ALL THAT SARAH HATH SAID UNTO THEE, HEarken UNTO HER VOICE FOR IN ISAAC SHALL THY SEED BE CALLED. AND ALSO OF THE SON OF THE BONDWOMAN WILL I MAKE A NATION, BECAUSE HE IS THY SEED. AND ABRAHAM ROSE UP EARLY IN THE MORNING, AND TOOK BREAD, AND A BOTTLE OF WATER, AND GAVE IT UNTO HAGAR, PUTTING IT ON HER SHOULDER, AND THE CHILD, AND SENT HER AWAY, AND SHE DEPARTED, AND WANDERED IN THE WILDERNESS OF BEERSHEBA." Genesis 21:9-14.

THE MERGING OF GOG (THE REUBENITES) WITH THE HAGARITES AND ISHMAELITES, DESCENDANTS OF HAGAR AND HER SON, ISHMAEL, THE FORERUNNERS OF ISLAM

THE ORIGIN OF "GOG"
According to 1st Chronicles 5:5, Gog was the grandson of Reuben, the oldest son of Jacob (or Israel). Reuben, the oldest son of Jacob (or Israel) was the eldest of the twelve tribes. Gog's grandfather, Reuben, the oldest son of Jacob (or Israel), according to Genesis 36:22, "went and laid with Bilhab, his father's concubine: and Israel (Jacob) heard it." 1st Chronicles tells us what became of Reuben. "Forasmuch as he defiled his father's (Jacob's) bed, his birthright was given unto the sons of Joseph, the son of Israel." "Dwelling eastward upon entering the wilderness from the River Euphrates, because their cattle were mul-

tiplied in the land of Gilead, in the days of Saul," Gog and his family, who were the descendants of Reuben, "made war with the Hagarites," the family of Ishmael. Here, they dwelt throughout all the east land of Gilead, territory today that is western Iraq. "They were valiant men, able to bear buckler and sword, and to shoot the bow, and skillful in war, were four and forty thousand seven hundreds and threescore, that went out to war." 1st Chronicles 5:18. "And they (Gog) were helped against them (the Hagarites), who were delivered into their hand, and all that were with them: for they cried to God in the battle, and He was intreated of them; because they put their trust in Him." At that point, according to scripture, God was with Gog, "because the war was of God." 1st Chronicles 5:22. "Many fell down, slain, and they took away cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand." 1st Chronicles 5:21, 22. The Hagarites fell into Gog's hands.

But, listen now, what took place with Gog, the grandson of Reuben, who had defiled his father's (Jacob's) bed. "And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land whom God destroyed before them." "And they were carried away, etc." 1st Chronicles 5:25-26. Here, they (Gog) were visibly separated from the other tribes, to continue with "the gods of the people of the land." Here, he would marry into the camps of the Hagarites (Ishmaelites) where their children, like the Ashdods, "spake half in the speech of the Hagarites, and

could not speak in the Jews' language, but according to the language of each people." Going a whoring after the gods of the people of the land, Gog became involved and assimilated with the Hagarites. It was God's purpose not to keep them (Gog), with the other twelve tribes at that point, but in Revelation 20:9, it tells us what Gog will do to Israel and His saints at the last day in which we are now living. Gog fell and lost his identity with the twelve tribes of Israel in this manner. Gog was of the world, the Anti-Christ. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, GOG and MAGOG, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: (Jerusalem); AND FIRE CAME DOWN FROM GOD OUT OF HEAVEN AND DEVoured THEM." (Revelation 20:7-10.)

GOG'S RELIGION, ISLAM, COMES INTO PLACE, AND CONTINUES TO THE PRESENT TIME WITH ENMITY AGAINST ISRAEL.

It is according to authentic history, in the year (approximately) of 610 A.D. when God gave the descendants of Ishmael (Gog) a religion. In nature of characteristic, it was monotheistic (the doctrine of belief that there is

only one God), the same as God had given Abraham only a few years earlier. Being counterfeit in make up, it compares so favorably in many ways to the same faith, truth and doctrine that God gave Abraham to believe. ISLAM (pronounced IHS luhm or Ihs LAHM) is the name given to the religion preached by the Prophet Muhammad in the A.D. 600's. Muhammad was an Arab, a family descendent of Abraham, Ishmael and Gog, who was born in Mecca, Saudi Arabia, about 570 A.D. He believed he had been sent to warn and guide his people and to call them to worship who he called God (ALLAH). All of the Ayatollahs (his priests) in his so-called spiritual sense have descended from him ever since. Muhammad preached there is only one God and that he, Muhammad, was God's messenger. Those who believe in the one God and accept Muhammad as His messenger are called MUSLIMS. Muslim is an Arabic word that means one who submits (to God). Islam is Arabic for submission. Westerners often call Islam Muhammadanism and its followers Muhammadans. Muslims feel these terms give the incorrect impression that Muslims worship Muhammad. Islam is one of the world's largest religions.

Mecca is the holiest city of Islam, the religion of all the Muslims. It lies today in western Saudi Arabia in a dry, barren valley surrounded by desolate hills and mountains.

This city is the birthplace of the Muslim Prophet, Muhammad, the founder of Islam. It also is the site of the Kaaba, the shrine all Muslims face when they pray.

Only Muslims may enter Mecca, which Islam considers to be a sacred city. Islam requires every Muslim everywhere to make the hajj (a pilgrimage to Mecca) at least once in a lifetime if he or she is able to do so. Muhammad (pronounced moo HAM uhd) was the founder, as stated above, of the Islamic religion. He is called the Prophet of Islam, and his followers are called Muslims. The name Muhammad means Praised One. He was born A.D. 570(?) and died in A.D. 632. All Muslims believe he completed the sacred teachings of such earlier prophets as their forefather, Abraham, including Moses and Jesus. Muslims respect Muhammad, but they do not worship him.

Kaaba, the site of The Great Mosque in Mecca and center of worship for all Muslims, contains the Black Stone, which Muslims believe was sent from Heaven by Allah (God), whom they steadfastly worship.

Today, the largest Muslim communities exist in the Middle East, the birthplace and nativity of Ishmael (and his half brother, Isaac), North Africa, Indonesia, Bangladesh, Pakistan, Afghanistan, India, and Soviet Union. All Muslims are united by the faith of Islam, which forms a common bond of culture among them. From the very start of this religion

(which is called "Gog" in the New Testament), they start and carry out to this very moment what is called JIHAD (holy war), which is what we know now as "TERRORISM". Shooting down of airliners, blowing them out of the sky, crashing them into tall, world-high skyscrapers, hijacking airlines and ships at sea, taking over embassies with hostages in foreign lands and countries are just a few examples of JIHAD (holy war) that fights for and defends the principles of Islamism. This work against Israel today by Saddam Hussein and his cohorts has just begun, and will terminate in the fulfillment of the Prophecy contained in Ezekiel chapters 38, 39 and 40. Let us keep clearly in mind that TERRORISM -- JIHAD (holy war) had its origin about 4,000 years ago when the scripture defined the nature and characteristics of a man called ISHMAEL, "AND HE WILL BE A WILD MAN: HIS HAND WILL BE AGAINST EVERY MAN, AND EVERY MAN'S HAND AGAINST HIM: AND HE SHALL DWELL IN THE PRESENCE OF ALL HIS BRETHREN." Genesis 16:11-12. "AND HE DWELT IN THE WILDERNESS AND BECAME AN ARCHER." Genesis 21:20. From that day until this day with their JIHAD (holy war), they are sharpshooters in the strictest sense of the word against anything and everything which they feel is in their way, and, as prophecy is now bringing it to pass, ISRAEL fills that capacity and is their obstacle at this time.

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Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set." Proverbs 22:28

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They kidnap, hijack, kill, murder, bludgeon and stone to death anyone in their way, means to accomplish their ends. This hatred involves the United States where Israel is involved with them, and because of the USA's support in Israel's behalf as a people and as a nation.

Let us say just a little more about Allah. It is the Arabic name for the Supreme Being of the religion of (Gog) Islam, the religion of the Ishmaelites, the Hagarites, and all those Middle East countries where the conflict and persecution is now going on against the country called Israel, reestablished there again on May 14, 1948, after a period of 2,000 years in exile, so to speak. The word Allah is a compound of al (the) and llah (god). It denotes the Supreme Being in the Koran, which is to Muslims what the scriptures of the Bible are to those who believe in Christ and the Jews. Muslims regularly repeat in their worship of Allah the creed: "There is no god but Allah; and Muhammad is the Apostle of Allah." This is always said as a part of their worship during their meeting periods when called from the minaret, (high, pointed tower) situate in the cities and towns where they live, and are called to worship in the Mosque, the same thing known among us as church buildings, meeting houses, etc.

Both Israel on the one hand, and the Arab Nations (Syria, Iraq, Jordan and Iran), on the other hand, are today claiming land rights or ownership in what was known as the Land of Canaan, 4,000 years ago (and today known as Lebanon or Palestine) from their forefather (or forebear), Abraham, for this same number of years. Confusion over these land rights and privileges between these two nations, Israel and Islam (or Gog), brings own this "enmity" with their respective religions being diametrically opposed to each other. Their passions and feelings become greatly violent, living together in the Gaza Strip and West Bank areas, at times resulting on an average of about each month when open

warfare, killings, kidnappings, murder and bloodshed, and all manner of violence, is made manifest constantly.

It is important to note that the nations which support and embrace the religion of Muhammad, called ISLAM, M U S L I M , MUHAMMADANISM, have always remained in one area, stationary, intact, per se, through the 4,000 years since its beginning (pointing to the older son in the narrative of the Prodigal Son), while the nation called ISRAEL from the time of Abraham, Isaac and Jacob (or Israel) has changed its locales six different times, (pointing to the younger son's experience in the narrative of the Prodigal Son). The Muslims, descendants of Ishmael, have remained on the same land site for the past 4,000 years. This land area is today known as Iraq, Iran, Syria, Palestine, Egypt, Jordan and many more. But this has not been the experience of the descendants of Abraham through Isaac, Jacob (or Israel) and Israel's twelve sons and their tribes respectively.

First, Abraham went from the Ur of the Chaldees to Canaan. Then, his grandson, Jacob (or Israel) with his twelve sons traveled by reason of the famine in the land of Canaan to Egypt when Joseph was sold by his brothers into slavery, where they remained for four hundred years. God had told Abraham many years before, "Know of a surely that thy seed, shall be a stranger in a land that is not theirs, and shall serve them (the Egyptians); and they shall afflict them four hundred years." Genesis 15:13. Please notice in this promise, God did not include Ishmael and Esau as His seed. He makes no mention of them. He was, however, referring to Israel (or Jacob) and his seed, the twelve sons (or tribes). Then followed the Exodus, their deliverance from the Egyptian bondage when they returned with Moses and Aaron back into Canaan again, through the wilderness, their old home-stand, given to Abraham by God several hundred of years

previously. Afterwards came the time when the 10 northern tribes split away from the two tribes of Benjamin and Judah in the south. Then came the time in 587 or 586 B.C., when the Babylonians conquered the southern kingdom of Judah (Canaan), destroyed the temple in Jerusalem, and carried many of them back to Babylonia as prisoners, during the exile. Then in 539 B.C., King Cyrus of Persia (now Iran) conquered Babylonia, and he allowed them (the Jews) to return again to Judah the following year, again back to their old home in Canaan. Then came the appointed time of the first coming of Christ, 2,000 years ago, when "He came unto His own, and His own received him not, etc." John 1:11.

After the crucifixion, death, burial and resurrection of Christ in Jerusalem, after His own (the Jews) had crucified Him, came the Romans in 70 A.D., who captured many of them, and they were carried, as prisoners, to Rome. At this point began their dissolution, temporarily as a nation, 2,000 years ago, scattered to the four corners of the earth until the German holocaust during World War II when Hitler murdered or killed six million of them in concentration camps, where they were gassed to death with poison gas, starved to death, and many were killed out right by firing squads with guns and rifles. Immediately after the end of World War II in August, 1945, they (the Jews) at once returned to their homeland, the same identical soil that God gave Abraham, about 4,000 years ago, and on May 14, 1948, established ISRAEL again on Canaan's land, when the surrounding Arab nations (Gog or Islam) immediately attacked the new state in the first of several Israeli-Arab wars in 1967 and 1973 with bloodshed continuing in violent manners or ways, including merciless deaths (killings and murders) in countless instances to this very hour and moment of time. So, we have seen the prophecy of God concerning ISRAEL fulfilled in the closing out of this, the third dispensation of time, as we approach the year

2,000 A.D., shortly. (Of the eight million Jews in the world at the beginning of World War II, Hitler killed six million, as indicated, leaving only two million in the world's population at the end of the war. Of the six million Jews who died, it has been said that at least one million were children.)

These tensions reach back to the enmity that originated in the split-up of the household of Abraham, Sarah, Hagar, Ishmael and Isaac from the very beginning of the second dispensation of time about 4,000 years ago, and is now coming to an end at the close of the third dispensation of time. There is nothing promised in the scriptures beyond the end of the third dispensation of time. Search the scriptures, and you will see. It seems that so many people do not sense, nor are they aware of what is impending in this unavoidable crisis of Biblical prophecy. I have been burdened to write and attempt to explain what I see and feel is now coming to pass, for all of it, every bit of it, is Biblically (or scripturally) related in the fulfillment of prophecy and the coming, final day. It all began in the morning of time in the Garden of Eden, in present day Iraq, and it is all ending up there.

ARE THE PROPHECIES
CONTAINED IN EZEKIEL
39:11-16 AND REVELATION
11:7-10 ABOUT TO BE FUL-
FILLED? IF NOT, WHEN?

EZEKIEL 39:11-16

"And it shall come to pass in that day, that I will give unto GOG a place there of graves IN ISRAEL, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury GOG and all his multitude: and they shall call it The Valley of Hamongog.

"And seven months shall the HOUSE of ISRAEL be burying of them, that they may cleanse the land.

"Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

"And they shall sever out

men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of the seven months shall they search.

"And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land."

REVELATION 11:6-10

"These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with plagues, as often as they will.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

"And their dead bodies shall lie in the street of the great city (Jerusalem), which spiritually is called Sodom and Egypt, where also our Lord was crucified.

"And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts to one another; because these two prophets tormented them that dwelt on the earth.

"And after three days and an half the Spirit of life from God entered into them, (Israel), and they stood upon their feet; and great fear fell upon them which saw them."

These prophecies, given to the prophet, Ezekiel, about 2,500 years ago, and to the apostle, John, in the Isle of Patmos about 2,000 years ago, portray and describe the horrific, awful scene that shall take place in the land of Israel at the culmination of the present conflict now transpiring there. (What the world saw on September 11, 2001, in the

destruction of the World Trade Center towers in lower Manhattan, New York (City) will be a drop in the bucket by comparison.) Knowing that the prevailing, current encounter between the Arab (Muslim-Islamic) world with the nation of Israel has been continuously ongoing without any cessation or let up since the year 1948, when the State of Israel was redeclared after a dormant 2,000 year period, has constantly worsened with the perpetual failure, over and over again, of countless peace initiatives between these two peoples who descended from (1st) Abraham, Isaac and Jacob, and (2nd) Abraham, Ishmael and his descendants (Ishmael married an Egyptian by whom he had 12 sons and one daughter) who now make up the Arab-Muslim-Islamic world lends positive credence to the determined efforts by these enemies of Israel to completely destroy and annihilate them as a people and nation.

There can be no mistake that the scriptural reference from Ezekiel 39:11, "The East of the Sea", has unmistakable reference to that land area known today as Israel, east of the Mediterranean Sea. Herein is located those places commonly heard throughout all worldwide news broadcasts on a daily basis, the Gaza Strip, the West Bank, Bethlehem, Hebron and northern Israel, where these areas will be turned into a massive cemetery (or graveyard) with the stench of dead, rotting bodies so great that it will stop the noses of everyone. So many people will die from the administration of these weapons of mass destruction, to-wit: germ, (or bacteriological), chemical and nuclear warfare, that seven months (only a figurative time description) will be required in burying them.

Employees of secular companies and business corporations, doing business in the area, scripturally described as "men of continual employment" (Ezekiel 39:14) will have to be severed (stopped) from their work to bury the dead corpses and

rotting human bodies and animals with the passengers visiting there at that time "to cleanse the land." The specified Biblical time required, "at the end of seven months", is a figurative, time description only required to bury this huge number of dead bodies. The residue of those corpses, unable to be buried at the time of death due to the excessive number, will consummate into bones and skeletons. Then, the buriers will place a sign (flag or marker) by them to return for "the buriers to bury it," at a later time.

The old city of Jerusalem will not escape. "These (the enemies of Israel) shall have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood (poisoning our pure water supplies), and to smite the earth with PLAGUES (bacteriological, germ and chemical warfare), as often as they will." (Revelation 11:6.) In Jerusalem "their dead bodies shall lie in the street of the great city" "where our Lord was crucified." (Revelation 11:8.) As in the cases of the Gaza Strip, the West Bank, Hebron, Bethlehem and northern Israel, the dead bodies shall lie in the streets due to the excessive number dying there at the time, and Gog (Islam) today shall rejoice and make merry over them.

The good news is that Israel will survive this terrible, awful onslaught as recorded in Ezekiel 39:29, "for I have poured out my Spirit upon the House of Israel," and from Revelation 11:11, "and after three days and an half the Spirit of Life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." (See Revelation 11:11.)

SADDAM HUSSEIN PROPOSES THE COMPLETE DESTRUCTION AND ANNIHILATION OF THE STATE OF ISRAEL

Still in power a decade after a U.S.-led war destroyed much of his country's military and U.S.-backed sanctions crippled its economy, Iraqi

President Saddam Hussein called on Wednesday, January 17, 2001, for Iraq to regain its place of prominence in the Arab world, and linked his country's travails and troubles with the Palestine conflict with Israel.

In a taped, televised speech, Saddam appealed for Arabs to unite against foreign influence in the Middle East -- including the liberation of all Palestinian lands from "the river to the sea" -- an allusion to Israel's destruction and complete annihilation.

"After the immortal Mother of All Battles, and after the children, youth and the aged of Palestine, men and women, have faced the weapons of the United States and Zionism (the Jews) with stones . . . can fear find its way into the heart of any Arab?", the Iraqi president said. His address mingled religious imagery about the United States and other "followers of Satan" with prideful language about Iraq's and his regime's -- durability.

"The missiles and bombs of aggression hit everything material and suitable as targets for their weapons," Saddam said of the massive allied air bombardment that began 10 years ago, (in 1991), on Wednesday and it continued until land forces pushed Iraqi invaders out of Kuwait.

Despite this punishment, and the economic sanctions which followed, "Iraq has remained, the people have remained, the army has remained," the Iraqi leader said. (End of quote).

Likewise, will still be found today in the charter of the Palestine Liberation Organization, headed by Yassir Arafat and its Fatah organization, that "Israel has no right to exist, and there is cause for complete vanquishment of this nation from the face of the earth." (End of quote).

I am listing and describing below the names of biological weapons that now exist that pose possible administration upon the people of Israel, as well as the United States of America and Great Britain, when properly dispensed, will create a scenario equivalent

to those given and described in Ezekiel 39:11 and Revelation 11. The first is:

(THE FIRST PLAGUE - Rev. 11:6)

ANTHRAX (A CURRENTLY USED BIOLOGICAL WEAPON)

Anthrax is a severe infectious disease of human beings and of many animals. It is caused by a bacterium, the Bacillus anthracis. In people the disease starts as a carbuncle in the skin. But the germs also may be inhaled and infect the lungs. First symptoms are chills, fever, dysentery and convulsions, all flu-like symptoms, and hardly distinguishable at first from it. Death is early on when it reaches the lungs. Many historians today believe that anthrax was the fifth Plague of Egypt mentioned in the Bible in Exodus 9:3 as Murrain. God commanded Moses to tell Pharaoh "if thou refuse to let my people go that they may serve Me" "there shall be a very grievous Murrain." "And all the cattle of Egypt died." If this be true, anthrax has been here over 3,500 years, and is now killing people October 31, 2001, in New York, Florida and New Jersey by the hands of Gog and his terrorism.

OTHER POTENTIAL BIOLOGICAL WEAPONS (OR PLAGUES - Rev. 11:6) NOW CAUSING CONCERN BY OUR FEDERAL GOVERNMENT OF THE U.S.A., KNOWN TO BEING PURSUED BY THE CURRENT IRAQI REGIME AND SADDAM HUSSEIN.

SMALLPOX

There is no proven treatment, and the virus could race through a population before anybody realized it had been released. A recent simulation suggested that if terrorists infected 3,000 people in the Oklahoma bombing, it would grow into hundreds of thousands nationwide within 12 days.

Smallpox is highly contagious.

After an incubation period of about 12 days -- a time lag that would delay recognition of an attack -- an infected per-

son would notice high fever, fatigue and aches in the head and back. A rash would follow, eventually forming pus-filled, crusty lesions. Scabs would fall off after about three or four weeks. The USA's Department of Health and Human Services said on Tuesday, November 6, 2001, that a contract was in the making to purchase enough Smallpox vaccine to inoculate every American citizen. This would cost 1.9 billion dollars, the amount of the bioterrorism budget.

Most people would recover; maybe 30 percent would die.

PLAGUE

The very word inspires fear. There's no vaccine to prevent pneumonic plague, but several antibiotics are effective if given within a day of symptoms appearing.

The most common natural plague is bubonic, from the bite of infected fleas. Experts say terrorists most likely would put the bacteria into an aerosol (spray apparatus) to be inhaled, causing the pneumonic variety.

The first signs would show up one to six days after inhaling the bacteria. Victims would suffer fever, headache, weakness and coughing up blood. Pneumonia would progress over two to four days and could kill; the fatality rate in untreated people would be very high.

HEMORRHAGIC FEVER

The Ebola virus is the best-known germ that causes this, killing 50 percent to 90 percent of people who fall ill. There is no proven treatment and no vaccine.

Symptoms vary. Two days to three weeks after exposure, victims can get sudden fevers, headaches and muscle aches. They may also have nausea, vomiting, diarrhea, chest pain, cough and internal and external bleeding.

The virus can spread through contact with blood or secretions.

A similar disease is caused by Marburg virus, which also has no known cure or vaccine. Another is Lassa fever, which can be

treated early on with an antiviral drug.

BOTULISM

The botulinum toxin is the most poisonous substance known. Even the survivors would need prolonged intensive care. Doctors can counter a poisoning with antitoxin, but it has to be given quickly.

The toxin attacks the nervous system. It's produced by a bacterium, the same substance that causes about 200 cases of natural botulism every year in the United States, such as in food poisoning.

Exposed people would typically begin to feel symptoms within 12 to 72 hours. They would notice blurred vision, difficulty in speaking, droopy eyelids and muscle weakness that progresses from the shoulders down. Paralysis could make them stop breathing.

TULAREMIA

The tularemia bacterium is one of the most infectious known. It is treatable with antibiotics. Untreated, it could progress to respiratory failure, shock and death.

Many victims would get a fever within three days to two weeks. Chills, headache and general weakness also would appear. At first, it might look like an outbreak of flu.

Tularemia doesn't spread from person to person.

THE EMERGENCE OF OSAMA BIN LADEN IN THE WORLD OF TERRORISM; WHO IS HE?

Osama bin Laden is now reported to be the most notorious advocate of a very potent, powerful strain of militant Islam that has been gaining popularity in the Muslim world for 30 years. He and his followers, extremists, want to reestablish the golden age of Muslim domination. "They regard their Taliban as a model for Islamic rule." Al Qaeda, the international organization for all terrorists world-wide, that is operated by bin Laden's Taliban in Afghanistan, are committed to the destruction of Israel, America, and all allies who support the former.

Bin Laden is personally enraged by the American military present in Saudi Arabia. When the United States went to Saudi Arabia's defense, after Iraq invaded Kuwait in 1990, he considered this the "greatest possible desecration" to the Islamic homeland. He is accused of being the sponsor of the bombing of our military facilities in Saudi Arabia, as well as the Embassies in Kenya, Tanzania, the destruction of the two World Trade Center Towers in New York City on September 11, 2001, as well as the current germ (biological warfare) of Anthrax in the USA at this time.

He hates the Jews, and he hates America for its support of Israel, the same as Saddam Hussein of Iraq and Yasser Arafat of Palestine (Israel). Bin Laden has no army bases to attack, and no air force or navy to engage in battle. They communicate over the Internet, so destroying their communications will be difficult. They operate in small cells or groups. They blend in well, going about their daily activities, while planning havoc. In a traditional war, the enemy wears uniforms, stands behind a flag, and operates units and instruments of war. They have none of these. They operate in small bands or individuals, strike quickly, then run and hide, sacrificing their own lives for their cause. They are fanatics. 4,000 years have not changed their disposition, manners, habits, occupation, government, or dress.

We close this article as we began with the Angel's, (Gabriel's) description to Abraham of his son Ishmael in Genesis 16:11-12,

"And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." (How true this is today!)

There can be no better words to be found anywhere today that better describe the activities of Saddam Hussein, Yasser Arafat and Osama bin Laden, the direct, lineal descendants of Ishmael's mother, Hagar, the Egyptian

handmaid of Sarah, wife of Abraham, as well as from Ishmael's wife, who was also was an Egyptian. (See Genesis 21:21.) Absolute predestination is the fulfillment of Divine prophecy, and these things of which I have endeavored to write about in this article were foretold by the prophets and apostles thousands of years ago. There will never be any reconciliation between these two families, Israel and Islam, according to scripture. Will this crisis terminate in "The Valley of Hamongog," (Ezekiel 39:11, 15, 16) and "Armageddon," (Revelation 16:16.)?

The God of one is real, and the god of the other is false.

J. M. Mewborn

November 5, 2001

(Note: Portions of my article were taken from previous articles, published in the *Zion's Landmark* under dates of "September-October, 1986", "November-December, 1990", "September-October, 1992", and "November-December, 1992" concerning the fulfillment of Biblical prophecy in the Middle East. Extra copies of the *Zion's Landmark* are available to our subscribers and readers upon request. Editor.)

THANKSGIVING

Abraham Lincoln first proclaimed the last Thursday in November, 1863, as "a day of Thanksgiving and praise to our beneficent Father" that had been a common practice in America, reaching back to the early days of settlement in New England and Virginia in the early 1600's, where settlers had survived the cruel, harsh winters and many had died in the colonies.

Today, November 27th, 1910, is set aside by the President of the United States, and by the Governors of many states, if not all of them, as a day of Thanksgiving to Almighty God because of the prosperity of the country. We are to render unto Caesar what is his, and unto God what belongs to Him. Caesar represents earthly governments. We must render honor to whom honor is due, and tribute to whom tribute is due.

But, "The powers that be are ordained by God." When they (the scribes and pharisees) came with the ques-

tion: "Is it lawful to give tribute to Caesar," thinking to entrap Jesus; for if He said "yes," then they could accuse Him to the Jews who hated to give Caesar any tax-money; if He said "No," then they would accuse him to the Romans as guilty of counseling rebellion against that government; for as much as they hated the Romans, they hated Jesus more; but He, perceiving their craftiness, said: "Bring me a penny." When they did so, He said, "Whose is this image and superscription?" They said, "Caesar's." Then said He, "If it is Caesar's, give it to him. Render unto Caesar the things that be Caesar's."

They could not resist the truth and force of that answer. For to give unto any, even Caesar, that which belongs to him, is right.

But what about this image of Caesar? Is it not suspicious for a Jew, one that is to have no God but the Lord for his God, to acknowledge the image of Caesar? What a sad plight for a Jew to appear in, when his money bears the image of the ungodly (the Emperor of Rome), or when he serves idols. Had the Jews been truly obedient unto God, they would not have been under this tribute to Caesar.

How far does a child of God owe allegiance to earthly powers or government? He is to obey the laws of his country: that is, to submit to the powers that be; for he is to consider them as ordained of God for the punishment of evil doers, and for the praise of them that do well. Then, he is to submit as unto the Lord, or recognize the Lord's Hand in this matter.

Are earthly governments to teach religion, or to prescribe a form of worship? No. They are not sent or ordained to teach any sort of religion; but they are for the punishment of evil doers, and for the praise of them that do well." I Peter 2:13-14.

We read that earthly kings and other rulers have at various times in the past prescribed various forms of religion, but when they were imposed on God's people, it caused them to suffer often, even unto death. No good

can come of this, for it is not warranted in the true book. False religion is taught by these earthly rulers, and fines and penalties are imposed on those that will not worship with them.

It is right and proper for every man and every denomination to be protected in their view of the proper worship of God which does not infringe on the just rights of any others. That is, the government should protect every citizen in the free enjoyment of all the rights and privileges of citizenship, as long as he obeys the powers that be. But to say how anyone is to worship God, or that he is to worship at all, is not within the province of earthly, civil governments. The kingdoms of the world are not any integral part of the Kingdom of Heaven. As different as day is from night is the Kingdom of Jesus from the kingdoms of men.

It is right to give thanks on any day, even if commended by earthly governments, provided it be done as unto the Lord, and not unto men, and provided it be not done merely because earthly governments order it, but if as unto God? if because the Lord commands it, we worship God on that day or any other, it is right and acceptable to Him.

We have always many, many reasons for thanking the Lord. This year has been one of unusual exemptions from sickness, and one of unusual crop-production. The heavens have been propitious, and the earth has put forth her strength and yielded her increase, and the harvests are abundant. Surely these blessings come directly from the God of Heaven and earth, and not from earthly governments. It is not in the power of man nor worldly governments to cause rain nor sunshine, cold nor heat to come, day or night, nor any part of the blessings needful for good crops, nor to cause the earth to yield her strength. All these blessings come directly from God. We are made to rejoice before Him, giving thanks, eating and drinking in His presence, far higher reasons than any

that earthly governments could or would give.

Church and State should always be kept separate. We find no example of any of the apostles or preachers of the gospel quitting the word of God to wield the powers of state as governors or rulers. They are to preach, teach, write and serve in the Kingdom of God.

But will not the true leaven (Spirit) of religion so permeate and change or leaven the new heart of Adam or the flesh so that it will cease momentarily to be flesh and become spirit, and all political kingdoms become spiritual, and put the image of the earthly governments on the head of the Kingdom of Heaven, and thus make it all sacred and Heavenly? That is what the world calls the millennium. This is not yet. When it shall come, it doth not yet appear, nor do I believe this will ever be as the world believes.

We find God using His servants in state matters, such as Joseph in the Egyptian kingdom of Pharaoh, Daniel in the Babylonian kingdom of Nebuchadnezzar, and Mordecai with King Ahasuerus of Persia and Shushan, to ameliorate or improve the condition of His own people. If God should see fit to call any of His servants now into the national (Civil) councils to better the laws and for the betterment of His people in our government, who shall say nay to this?

How should a day of Thanksgiving be observed? We notice the bulk of those belonging to the Young Men's Christian Association, (YMCA), observe the day by hunting, shooting and such things as that. Each one will exhibit his spirit of thankfulness by doing the things most congenial to his nature. Good dinners, sending gifts to the poor and needy, relieving the distressed, etc. are also observed. Making melody in our hearts to the Lord also is according to the Spirit of true Thanksgiving.

Some say that because the children of Israel observed days of Thanksgiving that earthly rulers of the princes

of this world should command or require their subjects to do likewise. But, we should remember that Israel does not typify earthly governments, or political authority; but Israel represents the people of God governed only by the Lord. The Lord alone is King in Zion.

Let it be understood that we are not opposed to observing days of Thanksgiving, if it is done as unto the Lord, and not just because some men command it.

P. D. Gold

Editor, Zion's Landmark
(1870 to 1920)

ELDER HARRY F. DAGENHART

On June 21, 1907, Harry Franklin Dagenhart was born in Iredell County, North Carolina, to parents, Franklin and Jane Alexander Dagenhart. He was the sixth child of twelve children born to his parents, a family of nine brothers and two sisters. He was of German descent. Harry F. Dagenhart and Rena Bradsher Dagenhart, the latter from Person County, North Carolina, were married May 29, 1927.

After the passing of his dear wife, Rena Bradsher Dagenhart, in the year 1987, when his health declined, he lived at Twin Lakes Rest Home in Burlington, North Carolina, for seven years, where he passed away May 12, 2001.

Brother Harry Dagenhart united with Wheeler's Primitive Baptist Church, Person County, North Carolina, on the second Sunday in May, 1933, and was baptized on the second Sunday in June, following, by Elder T. Floyd Adams, his pastor, with three others. (It is interesting to note that he was the first to offer for membership at Wheeler's Church after Elder Adams had accepted the call as pastor of this church in July, 1932.)

He subsequently asked for a Letter of Dismission to be placed with James Street Primitive Baptist Church, Burlington, Alamance County, North Carolina, where he resided. He was received into the James Street Church from Wheeler's Church on November 1st, 1941.

The James Street Primitive Baptist Church, Burlington, North Carolina, requested for a presbytery to meet with them on June 1, 1958, for the purpose of inquiring into Brother Dagenhart's qualifications for the ministry. This presbytery

saw fit to ordain him as such, and it was composed of the following elders, viz: L. P. Martin, S. T. Atkinson Sr., C. S. Farmer, Jack Hawkins, D. G. Staples, Frank Keaton, G. W. Hill and A. B. Barham. Deacons who were present from sisters churches were W. L. Wood, Isaac Hill, Ed Lee, Everette Oakley, A. D. Stutts, A. D. Harward, Rufus Gentry, Alti Cockman, Wade Barham and Otis Cobb.

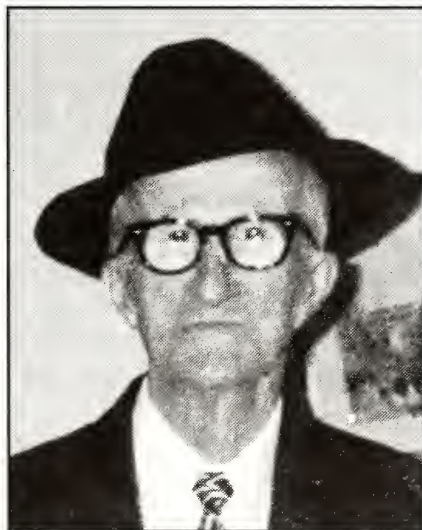
Upon learning there was disorder in the Salem Association in later years, he asked to move his membership to the Abbott's Creek Association. He expressed his great love for Rock Hill Primitive Baptist Church, Asheboro, North Carolina. He was warmly received into this body, but was never able to attend due to his bodily afflictions.

Elder Dagenhart was a firm believer in the doctrine of Salvation alone by the mercy and grace of God, and was blessed to set it forth in his walk, talk and ministry for almost 43 years. When he opened the Hymn Book, instead of singing the song, it always seemed to sing him with a spiritual light that believers could see.

He is survived by one daughter, Mrs. Irene D. Tillman, Graham, North Carolina; one son, Daniel Dagenhart; one brother, Eddie Dagenhart, with four grandchildren, ten great grandchildren and four great, great grandchildren.

The funeral service was held May 15, 2001, at Rich and Thompson Chapel, Burlington, N.C., conducted by his pastor, Elder Ralph Gaines. His body was laid to rest at Alamance Memorial Park to await the coming of our Lord, to join the saints to praise His name forevermore in that better land.

Be it, therefore, resolved by Rock Hill Primitive Baptist Church, Asheboro, Randolph



Elder Harry F. Dagenhart
1907 - 2001

County, North Carolina, that three copies of this obituary be made, one for the church record, one for the family, and one for publication in Zion's Landmark.

This was done by order of Rock Hill Church while in conference October 20, 2001.

Elder Ralph Gaines,
Moderator

Henry Lanier, Clerk

Clifton King and Vera Mae King, Committee

MAISY LOUISE LASSITER TROGDON

It is with great sadness that we attempt to write the obituary of our dear mother and sister in the Lord, Maisy Louise Lassiter Trogdon. She was born October 3, 1905, and passed away June 25, 2001, at the age of 95 years, 8 months and 22 days. She was a native of Randolph County, North Carolina, and was the daughter of McCajah Hill Lassiter and Eliza Jane Workman Lassiter. She was one of eleven children, all of whom have preceded her in death.

She was married May 4, 1923, to Joseph Northern Trogdon, who died May 31, 1991. They moved into their new home at 946 Lee Street, Asheboro, N.C., in July 1927. She resided there for 74 years.

To this union were born three children, two sons: Joseph Paul Trogdon and Ray Lewis Trogdon; one daughter, Rachel Louise Trogdon Lanier. All three of her children are still living, and reside in Asheboro, North Carolina. There are five grandchildren, eight great-grandchildren, and one great great grandchild.

Maisy was a loving, caring, faithful wife, mother and grandmother. This was true all of her life, and she manifested these qualities every day that she lived. She had a special love for people, and would always let them know that she cared for them. Those around her could sense her love and passion for them, especially when we would be cast down and low in spirit. Likewise, everyone that knew her also loved her just as much. She never failed to thank everyone who administered unto her.

On August 29, 1938, at the close of the 113th annual session of the Abbott's Creek Union Primitive Baptist Association, held with Rock Hill Church, Asheboro, North Carolina, an open door of Rock Hill Church was announced for the reception of members. Sister Maisy came forward and asked for a home with them. She was unanimously received, and was bap-

tized on the third Sunday in September, 1938, by Elder H. S. Williams.

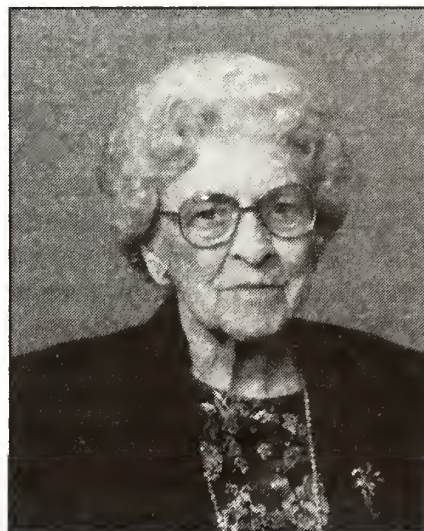
She was a faithful member of Rock Hill Church for over 62 years. She attended church among Primitive Baptists far and near for as long as she was able to go. Her last time to attend was February 18, 2001, at her home church, Rock Hill.

Her favorite Hymn was, "Tarry With Me, O, My Saviour, For the Day is Passing By." (Hymn No. 219, Goble's Selections.) The last four months she lived she would sing this song several times each day. Maisy was a strong believer in the Doctrine of Salvation by the Grace of God.

Maisy's funeral service was held at Pugh Funeral Home in Asheboro, N.C. It was conducted by Elder Ralph Gaines, her pastor, and Elder Calvin Harward. Her body now lies at rest beside her husband's at Oaklawn Cemetery in Asheboro, N.C., awaiting the glorious resurrection which was her hope in Christ, her Lord.

Requested by Rock Hill Primitive Baptist Church, Asheboro, Randolph County, N.C., on July 14, 2001. Read and accepted by the church in conference on October 20, 2001.

Written and submitted by her daughter and son-in-law, Rachel and Henry Lanier, Asheboro, N.C.



Maisy L. Trogdon
1905 - 2001

GERTRUDE RIMMER NORRIS

Sister Gertrude ("Gertie") Rimmer Norris was born November 15, 1923, in Person County, North Carolina, to the late Henry Rimmer and Sister Martha R. Rimmer. She was called home on Friday, August 3, 2001, at Durham Regional Hospital, Durham, North Carolina.

Her late husband, Charles Herman Norris, passed away June 15, 1997, and her life since

that time had been so lonely, having spent much time in hospitals and nursing homes due to her nervous condition.

Survivors are one son, Charles Ray Norris; one brother, Dallas Rimmer; one sister, Reba Wheeley; three grandchildren, Debbie Norris, Cecil Norris and Charles B. Norris, who lived with her and was so good to her.

Sister "Gertie" Norris, as she was often called, offered and was received in the membership of Wheeler's Primitive Baptist Church at the fourth Saturday meeting in July, 1961, and was baptized the following Sunday by her pastor, Elder J. M. Mewborn. She filled her seat regularly as long as her health permitted.

Her funeral service was held at Wheeler's Church on Sunday at 3:00 P.M., August 5, 2001, by her pastor, Elder Pete Hendrix. Burial was in the church cemetery beside the resting place of her beloved husband. Her favorite Hymn, "There Is A House Not Made With Hands", was used, and we are made to feel her soul is now resting in peace with her Saviour, never again to be bothered with sin and the cares of this world.

Done by order of Wheeler's Church in conference August 11, 2001, and approved this September 8, 2001.

Elder Pete Hendrix,
Moderator

Reuben C. Bowes, Clerk

ALBERT BERNARD WHITEFIELD

Oh, how fearful I am to make the attempt to write the Resolution of Respect for our dear, departed brother, deacon and clerk, Bernard Whitefield, who by the Grace of God, served us so faithfully for so many years. He so humbly performed his duties and was blessed with patience to endure the afflictions that God had appointed unto him.

(I know if God does not keep me and lead me, I will most surely deny Him, the great God of all

Grace, that by an eye of Faith in whom Brother Bernard Whitefield both believed and trusted.)

Albert Bernard Whitefield was born in Person County, N.C., March 3, 1913, to William Albert (Billy) and Lillie Mitchell Whitefield, and departed this life April 4, 2001, in Roxboro Nursing Center, Roxboro, N.C. He was married to Jerry Edith Cridlin on August 16, 1942. She preceded him in death February 15, 1999. They had no children.

Brother Bernard joined Flat River Primitive Baptist Church, Person County, North Carolina, October 22, 1961, and was baptized by his beloved pastor, Elder L. P. Martin. He is survived by two brothers, William and Thomas Whitefield, of Roxboro, N.C.; three sisters, namely, Emma Whitefield and Nancy Fleig, Roxboro, N.C., and Mary Whitefield Langdon of Coats, Harnett County, North Carolina. His funeral service was held at 11:00 A.M., Saturday, April 7, 2001, in Flat River Church by his dear pastor, Elder Paul Clark. His body was laid to rest beside the resting place of his wife in the church cemetery.

Brother Bernard was ordained deacon of Flat River Church on October 28, 1962. He served as clerk of Flat River Church, clerk of the Lower Country Line Union (of churches), and as assistant clerk of the Lower Country Line Association for many years.

The following words, written by Brother Whitefield in the Circular Letter of the Lower Country Line Association in the year 1970, is a testimonial to what he believed. I quote: "I believe all of God's little ones are saved by His Grace alone. Those that are saved were in the mind and purpose of God before the world began. It is sweet when I am reconciled for short periods of time to feel that whatever takes place or comes to pass in the fulfillment of time, our God did foresee and predestinate to be just as it is." (End of

quote). How beautiful, how true were his faith and belief!

The fruits of righteousness that Brother Bernard was so blessed to manifest through the years, were all a gift of God, both free and unmerited; They were ordained by God and were performed by the Spirit of God. When one was blessed to both feel and see this work of the Holy Spirit in his life, even unto the end, it was a beauty to behold. When by reason of afflictions he could not communicate verbally, his presence and his countenance (that spirit within) always spoke for him.

The beautiful, beloved old Hymn, "How Firm A Foundation," stands just as true today as it has down through the ages of time.

"E'en down to old age, all my people shall prove

My sovereign, eternal, unchangeable love," not by the efforts of man, but by the manifestation of the power of a merciful God.

We, the membership of Flat River Church, extend to his family our heartfelt sympathy, for we sorrow with you, but we would not have him back in his afflictions in this low ground of sin and sorrow because we believe his soul is now resting in the paradise of God, awaiting that day all of the dear children of God are so longing for - (to be free from the sin in which they are contaminated here, where they shall forever praise Him in a world that shall never end.

Written at the request of Flat River Church in conference this April 21, 2001, by one who treasured his fellowship and one who is so unworthy to be numbered with the Household of Faith.

Inez Hawkins Rogers
Timberlake, N.C. 27583

DEATH NOTICE

BENNIE RUTH (PIPKIN) JOHNSON

Mrs. Bennie Ruth (Pipkin) Johnson, age 62, beloved wife of Elder Wade Johnson, Athens,

Texas, passed away August 11, 2001. Our hearts and souls go out to this beloved brother and elder, and his family in their great loss. Bennie had been sick for the past several years, dying slowly with terminal cancer. Lord willing, a suitable obituary will follow shortly.

J. M. Mewborn

MILL BRANCH UNION MEETING

The Mill Branch Union Meeting will be held, if the Lord will, the fifth Saturday and Sunday in December, December 29th and 30th, 2001, with Pleasant Hill Primitive Baptist Church in Myrtle Beach, Horry County, South Carolina.

The location of the church site and driving directions are as follows: Those coming by U.S. 501, cross Intercoastal Waterway, and then exit right on to U.S. Route 17-Bypass South; go to first red light and turn left on Jetport Road; go through four (4) stops to Route #15. Turn left on Route #15, then go one (1) mile to church location on your left.

We would be glad to have our correspondents to visit with us in this meeting, and hope you will be blessed with the mind to come.

Billy Boyd, Union Clerk
Loris, South Carolina 29561

LOWER MAYO ASSOCIATION (FIFTH SUNDAY) MEETING

Dear Brother Mewborn,

Would you be kind to state in the Zion's Landmark that our fifth Sunday meeting (Sunday Only) will be held, if the Lord will, at Russell Creek Church, Patrick County, Virginia on the 5th Sunday in December, 2001. Many of our brethren know where this church is located, and we hope you will not forget us and come, if possible.

Arthur Martin, Clerk
Stuart, Virginia

(A WISE SAYING)

FOR WHAT IT IS WORTH
Whatever is in harmony with nature is in harmony with God.

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Number 6

We prize the truth, it shows us where
The thoughts on God are straight
and square.

Lewis Price
Batesville, Arkansas 72501
November 13, 2001

A SPECIAL REQUEST FOR REPUBLICATION

Dear Elder Mewborn,

Enclosed is my renewal to the Zion's Landmark for two years in the amount of \$30.00. You may use the remainder as you see fit. The older I get, the more the paper means to this unworthy one. I read and re-read them over and over again.

If you are ever led to republish any article or a biographical sketch of Elder B. S. Cowin, who lived near Williamston, in Martin County, North Carolina, I am sure it would be a treasure to many of your readers and subscribers, myself included.

As ever, I remain your humble friend and brother, I hope, for Christ's sake.

In bonds of love,
Steve A. Everett
Forest, Virginia 24551
September 21, 2001

(It is, indeed, with much pleasure and humble gratitude that we honor our good friend's and subscriber's, Mr. Steve A. Everett's, request in republishing the experience and call to the ministry of the late Elder Ben S. Cowin, Williamston, North Carolina. Also, we publish it in memory of him and of his faithful ministerial life to his churches. He served as Associate Editor of this paper, Zion's Landmark, and on the staff of the paper in a most acceptable manner and way, from 1935 to 1950. Please see additional comments about his life at the close of this article in this edition of the paper. This writing is taken from the March 1st, 1935, edition of Zion's Landmark. Editor.)

THE EXPERIENCE AND CALL TO THE MINISTRY OF ELDER BEN S. COWIN, WILLIAMSTON, MARTIN COUNTY, NORTH CAROLINA

I was born September 25th, 1870, of poor but honorable parents who taught their children to be upright and speak the truth. I was reared in one-half mile of the Primitive Baptist Church at Bear Grass, Martin County, North Carolina, but inasmuch as my parents did not visit this church with their children, I recognized it only as a meeting place for old people, and a place where young people seldom went. When they did go, it was only for worldly pleasure and not for any spiritual profit.

My parents were inclined to visit a nearby Methodist church, four miles away, when they went to church, although neither of them were members of any church during the days of my childhood.

I liked very much to visit this church on Saturday nights with other young boys and girls, just for the pleasure of being in the crowd. I always went inside and sat in respectful silence during the service without paying the least attention to anything the preacher said in his prayer or sermon.

I saw and heard everything that a frolicsome boy could grasp, every peculiar sound from any part of the house, or from the outside, such as the barking of a dog, the braying of a mule, or the whimpering of a baby. All of this caught my attention far more than the preacher who was threatening his audience with fire and brimstone unless they obeyed, unless they gave their hearts to God, came up and let him pray for them, accept Christ, unite with the church, and then go out and say they had been saved.

Religion was a perfect stranger to me. I gave the

subject no thought as to myself, but thought old people, when they got old became scared, and always united with a church just in order to be saved in Heaven, which my meager interest in such held no attraction for me.

I use to see my father read his Bible, but I had never read a chapter in it, although I was fifteen years old and my old school teacher said I was a good reader. I read almost everything I could get my hand on except novels, but never thought it expedient to read the greatest of all books, The Bible.

One Saturday night in August, 1885, I went with my oldest brother and other young people of our neighborhood to this old meeting house. The same old service was conducted in its usual style, and I was found on the back seat, bending low, so I could not be seen by the preacher or any others who sat up near the pulpit. I was having what, I thought, was a good time, laughing at everything I heard or saw, whether it was funny or not.

When the service was over and the preacher had dismissed the crowd, there came over me this most mysterious feeling I had ever experienced; apparently, I was enveloped in the midst of smoke which largely obscured my vision, and it kept me wiping my eyes, not to remove tears, but thinking I would be able to see better. A deep feeling of guilt came over me, and I was changed in a moment, in the twinkling of an eye from a joyful, care-free boy in such a short time, to the vilest, most hell-deserving sinner in all the world.

This thought shot through my soul like an arrow, "I am a sinner." I was already aware I was a sinner from a historical standpoint for my mother had told me so, and I believed

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TRUE GOD ELECTS

Election is called "abomination"

By lots in our new age and nation;
They strongly say man must be free
To choose his life and destiny.

When people have mistaken views,
Most churches lie to fill their
pews;
They teach a god like "Santa Claus",
Who loves all folks and winks at
laws.

With great big heart and gentle power,
Man trusts free-will to save,
devour;
He loves a god he might outwit,
Who sanctions sin, if they see fit.

Most churches try to compromise;
"Part-god, -part man" is the guise.
Man saves himself, with godly aid;
Man's works and will is how it's
played.

The God of Scripture hates the stink
Of what these men and churches
think;
For He elected all He planned,
And all the rest were forever
banned.

We must adore God's sovereignty--
The only way all things will be;
And all who spurn those God elects
Bow to a god, God's word rejects.

The other gospels, other gods
Are monstrous lies, the devil's
frauds;
Though much diverse, all share one
feature:
They turn from God to trust the
creature.

The Living God in all Elects!
Their idols act as man directs.
It's clear that many trust a fake;
And this will be a huge mistake.

These fictions too, through goats' col-
lusion
Were sent by God as strong delu-
sion;

everything she said. But, I had never felt the weight and guilt of the condemnation of my sins before. I had once believed I was a sinner; now I knew it. I promised myself that this strange feeling would be gone by the time I got out of that house, but it would not go at my command. Then I said it would be gone by the time I reached home.

Instead of going home in my happy, frolicsome way, I went as the most dejected character in all the world. This change in my actions was so great that my companions spoke about it, and inquired as to where I was, for I shunned their company. I chose to walk (back) behind the crowd, all alone, mourning over my lost and ruined condition.

When I reached home, I went to my bed, but I was so miserable I could not sleep or lie peaceably. I rolled and tossed about like a log in the water. I had never had such a thought as praying, but I was made to get on my knees and make my first attempt. With all the earnestness of my soul, I tried to pray unto my God, and then lay down and slept soundly till morning.

I had hoped this feeling would be gone by morning, but it was still with me. I thought, perhaps, I ought to unite with some church, but after deliberating upon the matter for sometime, I decided to wait at least one year and by that time I would be able to tell whether there was anything to it, for I was fully determined that there must be a definite change in my feelings before I ever offered myself to any church on earth. I found myself stealing my father's Testament and going into my room and reading it during the rest hours at noon and on rainy days. In fact at all leisure times, I read the Testament through, and began to pay more attention to the preacher. I found the scripture did not coincide with some things I saw and heard from him in the pulpit. I thought, since I was only a boy of fifteen years, that I should not dispute with the preacher who was nearly three score and ten years of age at the time.

Next week was fodder pulling week on my father's little farm, and I preferred to be alone in order that I might be able to meditate upon my lost and ruined state. I felt the great need of a change in my associates for I could not afford to be with them again. I now saw or viewed them as my former associates, and was made to withdraw from their presence, while choosing those that seemed to be more religiously inclined.

I struggled on as one who expected to be swallowed up and destroyed by my sins in the deep, dark gulf of despair, so far away from God and all His Holy Angels.

I continued to read the scriptures and tried to pray to God for mercy, although I could not see how He could hear one so sinful and vile as I was. Eventually, my spiritual skies began to clear and brighten and my burden grew less and less until the Sun of Righteousness shone within my soul with all its exhilarating brightness. All my troubles were gone and Jesus now appeared in my soul in His glory. I sang His praises all the day long for a long period of time, and rejoiced with a joy that is unspeakable and full of glory. I could not describe fully those joys in a lifetime, because the half has never been told by any individual child of God, I believe, anywhere.

Having been, as I felt, so divinely blessed, I thought I should unite with a church, and I knew nothing of any other church. I, after a year had passed, united with the Methodist Church, and was sprinkled. I was not thinking as to whether it (sprinkling) was the true scriptural mode for baptism, as my joy was so great and complete in Jesus, my Lord and Saviour.

I enjoyed going to church beyond expression. I liked to go when the crowd was small. I enjoyed it so much better than when the congregation was large. I loved to go in the meeting house and sit down all alone. It was a joy I cannot describe to meet the brethren and sisters and sing with them, but I never in the slightest enjoyed one minute of the preaching. Everything

was pleasant, but the preaching, and I always dreaded to have to sit and listen to the sermon. I was glad when it was over, because he always told me what I must do to be saved, when I had always understood that Jesus had already saved me without any good deeds done by me and without my ever asking Him to come into my life at all, if, indeed, my past experience meant anything to me in the way of Salvation.



ELDER BEN S. COWIN
(1870-1950)

He pastored Primitive Baptist Churches at Spring Green, Bear Grass, Brier Swamp, Skewarkey and Robersonville, all of them from the Kehukee Association, North Carolina. He was an Educator and gifted Teacher in the public schools of Martin County, N.C., for many years, and was privileged to take his teacher's examination under Elder Sylvester Hassell.

I continued on in this manner for several years, and gradually became dissatisfied

with seeing and hearing "such things as these". I gradually became cold toward the church.

In my secular employment after becoming of age as a common laborer, I was thrown with (and in) all kinds of company and unpleasant associates. I lost my former interest in this church, becoming cold and indifferent towards it, while there was a feeling within my heart that I was doing the things I should leave undone and turn away from many habits that had grown upon me. But, my associates had so much influence over me, plus the carnal pleasure I derived from these associations in visiting these places of amusements in which I could not ask God's presence in them, in the process of time increased my troubles. Every few hours of this kind of pleasure I enjoyed when with my new associates, but I had to sorrow and mourn, even promised myself many times that I would not go and do these things again. But, I went on, like the poor prodigal till I came to the hog lot, and "no man gave unto me." (Luke 15:16). Eventually this door of amusement was closed against me, and while my associates, who never manifested any real love for Christ and the Church, would come by and call me to go with them. I could not go with them anymore, not because anyone prevented me, not because of any bodily ailments, threatenings, or persuasions from anyone, but because I felt bound in the Spirit. I could not go with

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**"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28**

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them to those places of amusement anymore, and I was restrained.

I had to remain at home, mourning and suffering, for the times I had gone to these places. I felt to be the most miserable wretch on earth, a suffering I can never tell.

I had always been taught that a child of God could fall from Grace and be eternally lost, going to hell, they said; and of course, I believed it - that is, I thought I had sinned away my day of grace and that I was lost beyond any hope of recovery. I felt eternal hell was now my everlasting portion, when God had been so kind and merciful to me and I had brought Him to an open shame, as though I had never known anything about the way of righteousness. I was in a small way seemingly made reconciled to my lot of suffering. I knew any kind of punishment would be too good for me. I was shown that my damnation was just, and thought it would be better for the fair name of godliness and true righteousness if I could be taken immediately. The sins I had committed were a curse and shame on the name of Christianity, Godliness and True Righteousness, which I had shamed and disgraced. Being cast into hell, I said, "His righteous law approved it well, and I knew I deserved it."

Twice I felt the last ray of hope disappear and I to be doomed to hell forever, which I felt to be just, and often wondered why, if I was lost, the Lord did not kill me, which thing I was willing for Him to do, for I could not think myself as anything but an outcast who had shamed true religion, disgraced myself, and like David who said of himself, "I am a worm, and no man, a reproach of men." Psalms 22:6.

I went on for a long time in this miserable state, during which time I joined the Disciples Church and was immersed in water. But, I found no relief from my troubles which I felt then, and do now, that I had brought upon myself. I was not satisfied in my new home in the church. There was something I really

wanted to find and I wanted to hear. Still believing I had fallen from grace, I noticed those who preached such doctrine did not truly believe it, or acted very inconsistently, because they invited and welcomed all backsliders, as they called them, to come back to their churches.

After awhile I became convinced that the Lord had not cast me away, for in the midst of my deepest troubles, He would part the clouds of sin, which hung so heavily over me, and let the warm sunshine of His love shine within my being, and I could praise Him from the very depth of my soul, only to be plunged back into the darkness again.

I read the scriptures and listened to preachers of several denominations (except the Primitive Baptist). I often would find myself denying what I had heard. I was, and have been, a great reader from my earliest youth until now. I read the scriptures and drew my own conclusions as to the true doctrine and discipline of the Apostolic church. I was made thoroughly convinced that the doctrine of salvation by the free, unmerited grace of God was the true doctrine (or teaching) of the Holy Scriptures: that God begins the good work in the heart of His people by His Spirit, and that He will perform and finish it in the day of Jesus Christ. Yet, at the time I had never heard this doctrine preached by any preacher of any denomination anywhere else with which I was acquainted.

The old Disciples Church of which I was a member had gone down and the building was sold, when a Free-Will Baptist Church had been organized near our home, and my father became a charter member there. I did not think very well of it, but my father was sorely afflicted and I united with it just for his sake alone, wishing to make his few remaining days here as pleasant as possible. I have never regretted it, as I gained so much valuable experience which has been so profitable to me during all of my ministerial life. God had a purpose in this for me. My father's home was the lodging place

for all the preachers (their best gifts), and I had the opportunity of studying and observing them. Sometimes, I disputed with them, but would not argue with them. Sometimes, I rebuked them for misrepresenting the sacred truths of the scriptures.

While a member of this church, I acted as their clerk, and did all I could to encourage the preaching of a better doctrine as set forth in this church's Articles of Faith, and to bring about a stricter adherence to its discipline, only to gain the ill will of the greater part of the members, and the frowns of the pastor as well.

My father did not live long, but died in 1898. After this, I

each time I was looking for Christian companionship to satisfy the craving of my poor soul. After all these endeavours, I had not found what I was looking for, but only sad disappointment instead. I talked with my father on his deathbed about these things. I asked him if he knew of any church anywhere whose preacher or pastor preached the doctrine of salvation by the Grace of God and that by His Grace alone. He said to me it was the only doctrine he could take any shelter under, but did not know of anyone who preached it.

After some thought and mediation on this matter, I decided to go and hear the Primitive Baptists (as I had heard all others), and if I



**BEAR GRASS PRIMITIVE BAPTIST CHURCH
(MEETING HOUSE)**

Located near Williamston, Martin County, North Carolina, where Elder Ben S. Cowin united with the church in 1903, liberated to speak in public in 1906, ordained to the ministry in 1910, and served as pastor from 1933 to 1950. First building was erected 1828, and church was organized in 1829. This church is still active today, 2002, and has been a member of Kehukee Association since date of organization, a period of 173 years.

took little interest in the church, and felt to be alone in the world with no where to look or find anyone who could witness with me.

I cannot express my sorrow, grief and anguish of soul to think with all my associates, many of them preachers, I had not found a single soul companion, nor heard one, single gospel sermon anywhere.

I felt to be famishing in a land of thriving religious liberty. I was thirsting for what I had not found, neither could I hear. What shall I do? Where shall I go? I was restless in spirit and could not be contented anywhere.

I had already been a member of three churches, and

could not find anyone who preached it, I would try to preach it myself, for I thought it the greatest crime of the age to have so many churches and preachers, all of them claiming to preach Christ, and none of them to preach the plain, simple truth as taught in the scriptures and by the Spirit of God in our hearts.

I had not the least doubt but what it was the truth (the doctrine of salvation alone by the grace of God), and did not think then that it would be anything but a pleasure to tell of that great Covenant made between the Father and the Son, before the foundation of the world, to save His church by the shedding of the aton-

ing, sinless blood of the Divine Son of God to redeem them from hell and everlasting destruction.

On the third Sunday next I went to the Bear Grass Church to hear the Primitive Baptist minister. I took a seat near enough so I could hear what was said. No one knew for what purpose I had gone, as I had carefully kept all these things and "pondered them in my heart."

Elder J. N. Rogerson took a text and then went on in his usual style of preaching. After a few moments I was testifying and witnessing within my soul to the wonderful truthfulness of what this great man of God was preaching. This was the first, true, sound gospel sermon I had ever heard, and my joy was complete, my soul leaped for joy, my cup ran over, to think I had at last found what I had been thirsting for, for about twenty years. At the first opportunity I related to Brother Rogerson my experience and told him how I had been comforted under his preaching.



**ELDER JONATHAN
(JOHN N.) ROGERSON**
(1850-1933)

He baptized Elder Ben S. Cowin in 1903, and was in his ordination as a minister in 1910. Elder Rogerson pastored Bear Grass, Flat Swamp, Smithwick Creek and Singleton (Washington, North Carolina) (Kehukee Association) Primitive Baptist Churches, a well known, highly respected minister in his day.

After this, I truly had a real companion with whom I could

walk and freely tell my feelings, and what a joy this was as I have no words to express, only to say it was great indeed!

I continued to visit Bear Grass Church, and on the third Saturday in November, 1903, I was made to offer myself to the church and was accepted. Just how much I enjoyed going to church was inexpressible in words! I felt to be so blessed of the Lord to be home at last with my friends, who had the same mind, the same experience, the same desire, and, finally, the same judgment. It was a peace that passeth all understanding, which only Jesus gives and no one can take away.

We had a little boy, one of four children, who was sick for a long time with typhoid fever. We passed through many dark days in nursing him, and our spirits were exceedingly low for sorrow. Anxiety was our lot day after day. Eventually, he was out of danger, and my services were no longer needed at home.

One third Saturday morning following this, I told my wife I would pick cotton until time to go to church. I went out and began to pick the fleecy white staple which was beautiful to look upon, for everything was so nice to gaze at, but I soon began to meditate upon the last verse of the 17th Chapter of the gospel by Saint John: "The love wherewith Thou hast loved Me may be in them, and I in them."

This was an unexplored field as far as I was concerned, for I had never seen such a demonstration of God's love as upon this lovely September third Saturday morning in the cotton patch. My soul was filled with His praises, and I said over and over, "Praise the Lord, O my soul." I wept tears of joy and gratitude to my precious Saviour, who after all my sinfulness, backslidings and shortcomings, so bountifully displayed His love to me all alone, who was so unworthy of His notice.

After feasting upon such a wonderful display of divine grace for a long time, there came upon me a feeling so

strong it pierced my soul. "You must tell it," were the words which came with such power that I could not resist trying to tell my brethren about this great love that passes all understanding.

While this strong feeling followed me daily, in fact all my waking hours with such power, I was made willing to try to tell about this great love, but I could not do so. I asked Brother Rogerson to let me alone, to quit calling on me, as I could not tell about this wonderful love. Eventually, my tongue was loosed, and I was enabled to testify to the fullness of the great love of God.

If I could have gone on in my way and told of God's love, I would have (of myself) whereof to glory. But, the Lord's way is right, and He showed me that it was not of me but by His divine Spirit. "He will teach us of His ways, and we will walk in His pathes: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah 2:3.

They licensed me to preach in 1908, and ordained me in 1910. Elders George D. Roberson and M. T. (Tommy) Lawrence had died, and several churches were left without a pastor. They asked me to visit them at their meeting times and supply, but I would not go, only occasionally as a visitor.

However, the brethren from one of the churches sent frequently for me to attend and be with them, but I would not go. It was not because I was too stubborn, but truly from a felt sense of my inability to serve them as a true minister could. I did not feel that I could afford to pretend to occupy the sacred stands or pulpits now made vacant by the deaths of such worthy, spiritually qualified men as Elders Geo. D. Roberson and Tommy Lawrence. I told Elder Rogerson, my pastor, that if I had any call to preach, it was for Bear Grass, my home church, and that I could not afford to go. My wife was taken sick and while she was not seriously sick, she had to lie in bed most of the time during the spring and summer. I could not hire anyone

to come and wait upon her, or keep house for me; and we had four small children.

I cooked, washed, milked cows and prepared milk for our baby. I plowed a few hours each day, gathered vegetables, in fact every job and household chore was mine. Our eldest child could give the other members of the family water and milk, and also the baby after I had prepared it. During this time I was requested repeatedly to go to some of the churches. Here, I began to think of the times when I could go and would not, but now I would go, but cannot. I cried out in my soul in the language of the prophet, "Lord send me." I never wanted or desired to go anywhere so badly in all my life. I was made perfectly willing to go anywhere that true obligation and sacred duty called me to go; now when my family was in shape, I went willingly and tried with such ability as God gave me to tell of the wonderful love of God.

Many were the times when I left my dear wife with four small children to visit the churches of my care, and before leaving home I tried to find an excuse to stay at home but could find none. On one occasion our youngest daughter was sick with a fever, but I could not feel I had any excuse to stay home. So, I got ready and left home weeping to think I must leave my wife in such a position and with so much responsibility laid upon her. I had not gone more than half a mile when these words of the Psalmist came, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalms 126:6. I felt this was a promise made to me, but for my life I could not see how it could be fulfilled, as my child had been sick several days, and I felt it was a serious case indeed.

I went to church on Saturday and someone united with the church, and I baptized this person on Sunday morning. All the while, I kept thinking of this scripture given me on yesterday and how it could become true.

Soon as I possibly could after the service, and the meeting had been closed, I started home. When I came in sight of my home, I saw some little children playing (out) in front of the house, which immediately caused me to think our dear child had become worse and her playmates had come to see her. When I finally came near, I could see many little girls her age but could not see mine.

Still thinking of the promise, I continued to watch, and not until I was almost in front of the house did I see my promise fulfilled. Our precious little girl that I had left in bed came running from under the grapevine smiling and said, "Papa, I got well."

My heart, which had been so sad for two days on account of her, leapt for joy, and I could not answer her. But, here, I was made to realize in blessed hope that all the promises are "made sure to all the seed." They will not fail!

Such incidents as these, (and I could recite many more), have been a great source of comfort and encouragement to me along life's rugged journey, and I would thank God, if only He would bless me, for every precious little crumb of comfort and mercy He has blessed me to gather up and receive from under my Master's table.

Dear brethren, I have not written all, but only a part, for the half has never yet been told. To the great God be all the glory, and finally sweet peace to all the Israel of God wherever.

B. S. Cowin,
Williamston, North Carolina

A TRIBUTE TO THE SACRED
MEMORY AND LIFE OF
ELDER B. S. COWIN

Elder B. S. Cowin of Williamston, North Carolina, departed this life March 8, 1950, making his stay on earth 79 years. His passing away is what many people call death, but I rather like the expression of the poet who said, "Death is the gate to endless joys." He was born September 25, 1970.

Elder Cowin traveled and preached among our people, the Primitive Baptists, for more than forty years, and served as pastor of Spring Green, Bear Grass, Skewarkey Church, at Williamston, North Carolina, Robersonville Church, at Robersonville, North Carolina, and Brier Swamp, churches of the old Kehukee Association of eastern North Carolina.

It can be said of him that he was genuinely a man of sterling character, and, as a true minister of God, measured up to the qualifications as laid down by the Apostle Paul, who said, "This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall in to reproach and the snare of the devil." 1st Timothy 3:1-7.

Elder Cowin was the excellent, faithful Associate Editor of Zion's Landmark, having served on the staff from January 15, 1935, to March 8, 1950, a period of 15 years, during which period of time he was blessed to write many able, comforting articles and editorials for the household of faith. I have been informed that he was Clerk of the old Kehukee Primitive Baptist Association for 40 years. As a God-called minister, his services were often in demand for numerous funerals and marriages.

He was a meek, humble and kind man, whose life touched many lives, never seeking praise or honor for himself, but rather desired always that any and all honor

be given to Him who it is due (Jesus). For many years he was an educator, a teacher in the public schools of Martin County, North Carolina, and was privileged to take his teaching examination under Elder Sylvester Hassell, an author of the History of The Church of God From the Creation to A.D. 1885.

We believe that his spirit is gone to the paradise of God, and that, according to our hope, his body will be changed, resurrected, and fashioned like unto the glorious body of Jesus and adopted into the Heavenly Kingdom, for as Paul said, "Waiting for the adoption, to wit the redemption of our body." Romans 8:23.

T. F. Adams
(Editor, Zion's Landmark, 1950-1973)

SOME COMMENTS, REMINISCENCES AND MEMORIES OF MY OWN OF ELDER BEN S. COWIN

Of all the experiences of the many Primitive Baptist people that I have been privileged to read in my lifetime, I have never read one that more conformed to the experience of the Prodigal Son than the one of Elder Ben S. Cowin. They seem to compare identically in many places, and some of these comparisons are drawn as follows.

Like the Prodigal Son of old "who went and JOINED HIMSELF to a citizen of that (far) country," (Luke 15:15), Elder Cowin joined three denominations of the world in his journey and pathway on the way to the truth. All of these things were in the predestination and purpose of God, like Jonah of old, who he (God) had purposed to show him that "Salvation is of the Lord," and not by any part of the works of man, when he was swallowed by the whale. Elder Cowin said, "but I went on, like the poor prodigal, till I came to the hog lot," "famishing in a land of thriving religious liberty," and "no man gave unto me." During all of this time, the High Hand of the Almighty God was watching over him, when the truth He finally revealed (to him) without having ever one time

been amongst the Old Baptist people or attended one of their meetings. This proves to us that our steps are numbered in the race that has been set before us. When his eyes were finally opened, he said "if I cannot find anyone who preaches this truth, 'Salvation alone by the Grace of God,' I will try to preach it myself, for I think it the greatest crime of the age to have so many churches and preachers, all of them claiming to preach Christ, and none of them to preach the plain, simple truth as taught in the scriptures and by the Spirit of God in our hearts," he told his father. How strong was his conviction!

After Elder Cushing Biggs Hassell had served Skewarkey Primitive Baptist Church, Williamston, Martin County, North Carolina, from 1842 to 1880, when he died, followed by his son, Elder Sylvester Hassell from 1880 to 1928, when he died, (a father and son having served one church a total of 86 years, a record probably without parallel), Elder Ben S. Cowin followed them, serving Skewarkey Church from 1928 to 1950, to the time of his death for a period of 22 years. This was a most worthy, honorable blessing bestowed upon him to follow two such noble, eminent men and servants of the most High God, Elder C. B. Hassell and Elder Sylvester Hassell, authors of our Church History.

This writer remembers well, going with my father, Elder Joshua E. Mewborn, to visit Elder Cowin and the church in Robersonville, North Carolina, on their first Sunday's meetings back in the 1940's. My Dad and Elder Cowin were very close in their ministerial ties, as they talked frequently about the scriptures. In September, 1933, when Mewborn's Church, my home church, commemorated its 100th Anniversary, Elder Cowin by unanimous request of the members came and preached the commemorative sermon on the second Saturday. We still have this sermon today that was recorded by a stenographer at the time.

We conclude this article with

Elder Ben S. Cowin by publishing the tribute of respect that was written by Elder T. Floyd Adams, Editor of the Zion's Landmark, and was published at the time of his death. Also, we are publishing an editorial, written by Elder Cowin in the year 1935, entitled "A Worm and No Man." (Psalms 22:6.)

J. M. Mewborn

January 15, 2002

"A WORM AND NO MAN"

(Psalms 22:6)

(THE LANGUAGE OF DAVID)

"But I am a worm and no man, a reproach of man and despised of the people." Psalms 22:6.

David was the sweet singer of Israel and a prophet of the Lord. He was expressing his own feelings as a true believer and servant of God. He uttered the same words our Lord used when in the agonies of death: "My God, my God, why hast thou forsaken me?" Psalms 22:1, and "they pierced my hands and my feet." Psalms 22:16. "They part my garments among them, and cast lots upon my vesture." Psalms 22:18.

These words of David show that he was expressing his own feelings concerning the enemies that surrounded him, but was prophesying the suffering, sacrifices and agonies of our Redeemer when on the cross. It was there where He made that supreme sacrifice when He offered Himself a complete, sinless offering without spot unto His Father for the sins of His church.

David here was acknowledging his own total depravity, and was expressing his smallness, insufficiency and nothingness as a man, while he, with an eye of faith, beheld Jesus as his surety, sufficiency, life, strength, wisdom, satisfaction and redemption in His glory, yet He (Christ) was not yet made manifest in a body of flesh, as He was foreseen by the worm--David--to be revealed in the last time.

He saw himself by that great light that shines within, seeing no beauty, no comeliness, no goodness, nor true righteousness--"a worm and

no man," in himself.

David was a man by natural birth--born of a woman, the son of man, was a man in shape, size, strength, wisdom, and had more than ordinary intelligence and natural ability. He was king over Israel, not because he, as a lad, aspired to that high and exalted position, but was a king by the divine appointment and purpose in which the Lord, God, of Heaven sent Samuel to anoint him a king.

But, being a natural king in person and clothed with royal authority, endowed him with the peculiar gift of a poet, and he had great riches, had overcome all the opposition of the house of Saul, had a splendid harem with all temporal blessings the heart could wish for. Yet, he saw the sins of his body staring him in the face wherever he went, and he could not compare himself to anything more suitable to his feelings, and that described himself more perfectly, than to say in truth, "I am a worm, and no man."

It is not in accord with the spirit of the flesh, with all its pride, lustful vanity, self-importance, human wisdom and self-righteousness to say such a thing about one's self as David said about himself, for the flesh tends to debase God and exalt man; while, on the other hand, the Spirit of God in man tends to debase man and exalts God (Himself). What David says about himself here is the same thought, the same feeling, the same expression that is used by all true, believing children of God, when they have been blessed to look into the perfect law of liberty and see themselves just what they truly are, without paint, powder or rouge. "I am a worm and no man."

But, just a worm, which cannot walk the paths of righteousness, only wriggles along, cannot see at a distance owing to its nearness to the earth, cannot fly as it has no wings, cannot ride as it has no conveyance, cannot talk or sing as we desire owing to the lack of ability to do so; it has no playmates or friends with which we can hold social intercourse, for we are in this earthly wilder-

ness, and the travelers to the celestial city are few.

We, as fallen sinners, human beings, made from the dust of the earth, are as near the earth as the worm who lives on it and in it. We live our natural lives out of the earth. We fertilize our fields agriculturally, as well as our gardens, with the excrement of fowls and animals, and then eat the plants and vegetables that grow therefrom.

The lowly worm is hatched from a tiny egg. It grows to its allotted size, eats day and night until its time is fulfilled, then suddenly it stops eating, becomes restless, crawls about, and eventually buries itself in the earth or some secure hiding place, spins a cocoon about itself which often hardens into a shell--its own coffin. Then it lies in that dead or dormant state from six to eight months, a purposed and set amount of earthly time.

Now, here, we see a beautiful type and figure of the resurrection of our bodies at the last day. The worm is ugly and its presence is always undesirable. We trample upon them, scorn and shun them, which shows the treatment the children of God always receive at the hands of unbelievers, the unbelieving world that surrounds us today. This is not for any crimes they have done, but because they are in fellowship with true holiness, and not with the unfruitful workers of darkness and unrighteousness.

The worm, after lying in its coffin for a period of time, breaks its shell and comes forth no longer an ugly, creeping, hideous, wriggling worm, but a beautiful butterfly. It no more wanders about its old familiar haunts, but spreads its beautiful wings and flies from flower to flower, sipping the pure drops of nectar and honey found in the petals. So, our earthly bodies, after spending a few, evil days on earth, die, are put in our coffins, lie in the earth until Jesus comes the second time without sin unto salvation, when we too will break forth from our graves, no longer an ugly worm, but a beautiful, redeemed, glorified body,

fashioned like unto our precious Lord. No more to grovel over these earthly toys and will feed upon the things that grow out of the earth, but we will be clothed in all the beauties of spirituality to be carried home and be with God forever. This is the true hope of every child of God.

David declared his hope of change when he said "my heart is glad, my glory rejoiceth: my flesh also shall rest in hope." Psalms 16:9. Job witnessed with David when he likewise declared his hope, "all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee." Job 14:14.

B. S. Cowin

(The above writing of Elder B. S. Cowin was an editorial that was written very shortly after becoming an Associate Editor of Zion's Landmark, that appeared in the August 15, 1935, issue. Editor.)

APPRECIATIVE OF LAST ISSUE OF ZION'S LANDMARK, (SEPTEMBER-OCTOBER, 2001.)

Dear Brother Mewborn,

I enjoyed the last issue of Zion's Landmark. You were blessed in preparing such a well written article on TER-RORISM. I know that you worked long and hard on it for it shows a lot of research.

Islam, today, is the terrible danger to the natural world posed by political and military power in the control of religious zealots. Every culture, since Muhammad that has been under the control of their clerics, has miserably failed its people. Yet, we are told that Islam is the fastest growing religion, naturally speaking, in the world.

We must be faithful to remind our people that there is only One, True, Living God and beside Him there is no other. All other religions are idolatrous, outside of the true and Living God because they are, without exception, the results of the thoughts and actions of men, ascribing their concepts and results of the thoughts and actions of men, also ascribing their concepts and philosophies to a deity that is not God. The

Lord God omnipotent is from everlasting to everlasting **GOD**. All other deities are Baal--that which is not God.

Let us never apologize for proclaiming to **ZION** that **ZION** and only **ZION** is the elect body of Christ--all others are pretenders.

I would thank our God in your behalf, commending you for your faithfulness, in documenting and reminding us of our history--of the landmarks that have been established for our journey in this wilderness, and of those warriors who fought the good fight, leaving us the truth, and were given that true love for the church. There are enemies today without, and wolves within, that will kill us spiritually if they can. Who knows what troubles lie before us before the end?

May God enable the remaining few to maintain the faith, and be made willing to die, if necessary, in order that the true witness be preserved!

Please remember me to all our dear friends in your part of the world.

Love and in Hope,
Wade Johnson
Athens, Texas 75751
November 30, 2001

BENNIE RUTH (PIPKIN) JOHNSON

Ben and Ruth Pipkin welcomed their first born into the world in the early hours of September 10, 1938. They named her Bennie Ruth. Early in her life she began to manifest a very special gift. Bennie was blessed with the gift of unfeigned love for everyone she met. Friends and family have told me that, even as a child, people liked to be around her because she made them feel loved and accepted without judgment nor requiring anything in return. Those of us that spent a lifetime with Bennie have benefited from this quality more than we are able to measure. Bennie loved people without expecting anything in return. She really was not complicated at all. Her very life was an illustration of God's benevolent love which is unmerited. Few people are given this manifested gift. It is as if she was the very embodiment of that of which John described in I John 3:12. She was a person with a childlike faith. There were no complicated definitions or efforts to understand nor systemize her faith. She just simply believed that God is and that He has perfected His purposes in time as well as eternity. Like the faithful priests that bore the ark of the covenant into the brim of the flooded Jordan, she trusted God and was without fear of the unknown. Like the faith-

ful patriarch, Abraham, prepared to offer his beloved son, Isaac, her faith was accounted to her as righteousness. Like Nathaniel, she was an Israelite indeed in whom was no guile. Bennie was simply the best person that I have ever known.

Ben and Ruth Pipkin instilled in their children by their examples a respect for others, a devotion to duty, and a love for the church. Ben Pipkin, a descendant of Elder Daniel Parker, and son of Elder Sam Pipkin, was Union (Texas) Association's clerk. Ruth, who was introduced to the Church, where her family was affiliated with old Salem in Freestone County, Texas, was a faithful member of Zion's Rest Church at Tomball. I am indebted to her for years of faithful companionship in church and family matters. I had the unusual, blessed privilege of baptizing Bennie into the fellowship of Zion's Rest Church August 10, 1985.

Bennie's remarkable gift of love, trust and faith, made lively by Godly parental upbringing and church fellowship, was never more evident than when we first learned that she had cancer. Of course, there were tears because we understood the gravity of the situation, but there was not any hand wringing nor "why me, Lord". Her faith sustained her for all the good years when the cancer was in remission and gave her a firm foundation when it returned and especially when the end became inevitable. She coped much better than the rest of us with her illness because of that indescribable, indefinable childlike faith that caused her to understand that God's will is her will. Bennie and I never prayed for miracles of healing, but rather begged for peace and the manifestation of love. I believe that this desire was granted to the very end. We knew that she was very ill, and that her time was short and she only desired that we could come to Jordan with the sustaining faith that made the wilderness journey an adventure of hope and joy.

Our son, Scott, was with us that last day, helping to gently push me to the decisions that I had to make, but did not want to do. Saturday afternoon, as we began to understand that she was going away, we



**BENNIE RUTH (PIPKIN)
JOHNSON
(1938-2001)**

groaned before the Throne of Grace that Bennie would not suffer or linger in a helpless condition. We praise God today through tears (that produce the colors of a rainbow) that He was merciful to her and to us. She was in a comfortable setting with attentive nurses, without stress or pain, as she slipped gently into the arms of our precious Lord. Amen and amen!

The loss of this precious gift caused her husband of 43 years, Wade; her sons and daughters-in-law Larry and Debbie, Daryl and Lisa, and Scott and Dana; her sisters and brothers-in-law Sue and Travis Johnson, Lou and P. B. Dover; brother and sister-in-law Sam and Sylvia Pipkin; her grandchildren Trista, Justin, Dakota, Heather, Hannah, and Hallie to mourn her death. We were joined in our grief by a large, extended family. We also were blessed by an outpouring of love from our community as a great number of friends and acquaintances let us know that Bennie was their friend too.

Bennie's services were a family affair led by her husband and son. A niece, Debbie, sang "In the Presence of Jehovah" and my niece, Karen, sang "Amazing Grace". Our own singers were led in singing "Mercy Seat" by our son, Scott. Our grandson, Justin, and Bennie's sister, Lou, spoke of their love for Bennie and of her precious legacy. In speaking of his mother's influence and how that God had used her illness to start a spiritual healing in his life, Scott reminded us all that "Mother doesn't have cancer anymore."

We buried Bennie in the shade of a beautiful old red oak tree in the Athens (Texas) City Cemetery. Bennie and I had previously picked this place because it is a pleasant, traditional cemetery. As we came to the time and place where we had to say goodbye, Scott sang "We shall Sleep, but Not Forever". Our resting place is marked by a beautiful Texas granite marker. Her epitaph contains the reference, Matthew 5:8, "Blessed are the pure in heart, for they shall see God." We miss her profoundly, but are thankful, we hope to God, for her life, her legacy, and answered prayer in her passing.

Wade Johnson
Athens, Texas (75751)
October 11, 2001

EARNIE SMITH PRINCE

It is with high, personal esteem and respect, and also at the request of her dear family, that I leave on record these lines in memory of Sister Earnie Smith Prince, who died January 4, 2001, at the age of 94 years.

She was born in Harnett County, North Carolina, July 17th, 1906, the eldest of twelve children born to the late Brother James Acriel Smith and his wife, Sister Cornelia Mills Smith. On January 27, 1926, she was married to Brother Leland S. Prince, who passed away October 2, 1984. They were married for 58 years. To them were born four children, one son and three daughters,

Samuel A. (Sammy) Prince, Kinston, N.C., Polly Tallent, Garner, N.C., Linda Prince Morris, Elon College, N.C., and Doris Broughton, (Deceased), Garner, N.C. For many years Brother and Sister Prince made their home and resided at 608 South Spring Avenue, Fuquay-Varina, N.C.

Sister Prince united with the Primitive Baptist Church in the Town of Angier, Harnett County, North Carolina, on April 2, 1927, and was baptized by the late Elder C. B. Hall, a dentist from Hillsboro, N.C., who was pastor of the church at that time. She was blessed to keep an unblemished, good name in the church for 73 years, an enviable record, one praise-worthy to the God of all Grace and Mercy. During all of these years until her health failed in 1988, did she miss any meetings in filling her seat in this church. Brother Prince united



**EARNIE SMITH PRINCE
(1906-2001)**

with the church in later years of their married life, and they were blessed to enjoy the fellowship of the church together, attending church meetings and associations far and near in North Carolina. These were their faithful lives, as one altogether, among the Old Baptist.

Of her sisters, all of whom were younger than Sister Prince, she was blessed to see all five of them follow their Lord and Master with her in fellowship in the Old Baptist Church. They are Sister Bessie Spence, Fuquay-Varina, N.C., Sister Hersey S. Hester, Fuquay-Varina, N.C., and Sister Bertha Rogers, Fuquay-Varina, N.C. Sister Lillie S. Blanchard and Sister Ruby S. Mann are now deceased. All six sisters were members of the Primitive Baptist Church. It is highly unusual today to see six natural sisters all united in church (gospel) fellowship at the same time, truly a divine blessing from God. Such is not often seen.

Her last days on earth were filled with that dreaded Alzheimer's disease. Nursing care facilities and her children were good to her, and did all that was possible to make her comfortable in every way. She is greatly missed by her family, her sisters and all of us, but we would wish her back here to see the Lord did for the last nine years.

A true soldier has left us, honorably discharged from the battle and mortal conflicts of this life.

It was her request that this unworthy writer hold her last rites which was a graveside service in the Willow Spring Primitive Baptist Church cemetery, Willow Spring, North Carolina, on January 6, 2001.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14:13.

Humbly submitted,
J. M. Mewborn
November 27, 2001

EFFIE D. PICKERAL

After a lengthy illness, our dear sister, Effie Doss Pickeral, was called from this life October 4, 1999, at Piney Forest Health Care Center.

Her survivors include two daughters, Glenda P. Waller and Sandra P. Stephens, both of Danville, Virginia; two grandchildren, Lisa Osborne and Gina Payne; two great grandchildren, four step grandchildren and three step great grandchildren; also, a sister, Mamie Saunders, Danville, Va., a brother, Clarence Doss, Summerfield, North Carolina, and a half-sister, Bessie Milam, Roanoke, Virginia. In addition to her husband, a twin sister, Eva Hall; two brothers, Odie Doss and Lloyd Doss, and a half-brother, Jesse Doss, all predeceased her in death.

Sister Pickeral was married to Reuben Turner Pickeral, and they were blessed with two daughters, Glenda and Sandra. Sister Pickeral was a devoted wife and mother. She loved her husband and children dearly, and they loved her. She enjoyed being a homemaker and also was employed for a number of years as a seamstress for Tate's Manufacturing.

On the third Saturday in August, 1958, Sister Effie Pickeral asked for a home with Banister Springs Church, and was unanimously accepted. She loved this church and was a gentle, devoted member. Brother Pickeral was a deacon, and she was always there assisting him in the many things he did for our church. She ordered all the flowers when the church needed them for our members' funerals and when they were confined in the hospital. For many years she made the communion bread, brought the wine, linens or table clothes, and other things needed when that time came, and then would set up the table for communion as long as her health permitted.

Brother and Sister Pickeral enjoyed visiting other churches. They were not only united in marriage, but were also united in life faith. They were strong believers in the doctrine of Salvation alone by the Grace of God.

She nursed and cared for Brother Pickeral through his long illness until his death on February 14, 1987. They were so devoted to each other that she had a hard, difficult time coping after his death. She managed to live at home for six years with the love and support of her children. Then her health began to decline, and she went to live with Glenda and her husband, and was with them for two years. She and Glenda attended church regularly as long as her health permitted. Finally, her health became so poor that she had to go into a nursing home. Her daughters were devoted to her, and went to see her regularly, seeing that she was well taken care of and always boosting her morale. She took her illness patiently, and was steadfast in her faith to the end.

Her funeral rites were held at Barker Funeral Home Chapel with Elder Melvin Shelton, Elder H. P. Somers and Elder Troy Simpson officiating. Her body was laid to rest in Danville Memorial Gardens to await the morning of the resurrection when the dead in Christ shall be raised to meet Him in the air. We at Banister Springs Church feel she was surely one of God's chosen jewels of His mercy. We truly miss her, but feel that our loss is her eternal gain.

The church wishes to express its sympathy to her family. May God be with you and grant you His peace.

Written by the request of the church

Ruth M. Taylor, Clerk
Chatham, Virginia (27521)

ESTELLE D. WILSON

God called Sister Estelle Dalton Wilson from this life October 1st, 1999, at Roman Eagle Memorial Home. She was born September 10, 1905, in Pittsylvania County, Virginia, and was the daughter of Anslum Taywell and Havanna Shelton Dalton.

Her survivors include one son, Aaron R. Wilson, 29 Psalms, California; one daughter, Audrey W. Newman, Danville, Virginia; four sisters, Irma D. Dodson, Gladys D. Giles, Phyllis D. Mills and Gloria D. Gosney, all of Danville, Virginia. Seven grandchildren, eight great grandchildren and three great,

great grandchildren, also survive her. She was predeceased by one son, Adrian T. Wilson, three brothers, Acie L. Dalton, James Prytle Dalton, and Marvin B. Dalton; also three sisters, Magdaline D. Mills, Ruth Dalton and Hazel Dalton.

Sister Dalton lived most of her life in Danville, Virginia. She was employed in Dan River Mills for thirty-five years until retirement. God blessed her with three children, a little girl and twin sons. She was a devoted mother, seeing that they (her children) were well cared for, even though she had to work.

For several years, she attended Banister Springs Church with her mother. On the third Sunday in September, 1963, she came forth asking for a home with the church and was accepted unanimously. For the remainder of her life, she was a devoted member. She loved the church and the doctrine for which it stood. You could see it in her walk and in her talk. She supported the church in every way that she could. When we had church meals and dinners, she brought delicious food and seemed to enjoy the fellowship so much.

Sister Wilson and Sister Simpson traveled and visited other churches as long as Sister Wilson was able to drive. Later, Brother and Sister Shelton would take her and Sister Farthing to the churches which they all enjoyed. Several years ago, Sister Wilson's health began to fail, and she stopped driving, but came on to church whenever someone could bring her. Her health continued to decline, so she went to live with her daughter, Audrey, who enjoyed having people visit her. A few months ago, her health became so poor that she had to be placed in the nursing home, where she resided the remainder of her life.

Her funeral service was held at Wrenn-Yeatts North Main Street Chapel, Danville, Virginia, with Elder Melvin Shelton, Elder H. P. Somers and Elder Troy Simpson officiating. Interment was in Highland Memorial Park, Danville.

We miss her and her gentle manner, but feel she is in a better world, awaiting the morning of the resurrection when Christ shall come to claim His own. We at Banister Springs Church express our sincere sympathy to her family.

Written by the request of the church

Ruth M. Taylor, Clerk
Chatham, Virginia (27521)

YELLOW RIVER (ASSOCIATION) ANNUAL UNION MEETING

Dear Elder Mewborn,

Will you be kind enough to state in the next issue of Zion's Landmark that our Yellow River (Association) Annual Union Meeting will be held, if the Lord will, the third Saturday and Sunday, March 16th and 17th, 2002, (the third weekend) with Haynes Creek Church, Gwinett County, Georgia.

Directions to Haynes Creek Church are as follows: From Interstate 85 exit at Ga. 20 South. Follow Ga. 20 South through Lawrenceville to inside city limits of Grayson, Georgia. Take the Rosebud Road which angles to the right. You will cross U.S. Hwy. 78 at traffic light. Then travel approximately one and one-half miles to church location on your right.

We will, as always, be glad to have as many of our ministering brethren, brethren and friends as possible to be with us.

Hewatt L. Fleming, Clerk
161 Poss Road
Danielsville, Georgia 30633
Tele. 1-706-795-3297

MILL BRANCH UNION MEETING

The Mill Branch Union Meeting will be held, if the Lord will, the fifth Saturday and Sunday in March, March 30th & 31st, 2002, with Simpson Creek Church, Loris, Horry County, South Carolina.

Simpson Creek Church is located about six miles east of Loris, South Carolina. Those coming by way of Route U.S. 701, either from the north or south, come to downtown Loris and take S.C. Route #9 (east) for about 4 miles to Goretown; turn right on paved road for 3 miles; then turn right again to church site, a short distance on your right.

We would be glad to have our correspondents to visit with us in this meeting, and we hope that you will be blessed with the mind to come.

Billy Boyd, Union Clerk
Loris, South Carolina 29569

LOWER MAYO ASSOCIATION (FIFTH SUNDAY) MEETING

The Lower Mayo (Fifth Sunday) Meeting will be held, if the Lord will, at Russell Creek Church, Patrick County, Virginia, on the fifth Sunday only, March 31, 2002.

We appreciate our brethren that visit us from time to time, and we invite you to come and be with us again this fifth Sunday in March.

Arthur Martin, Clerk
Stuart, Virginia

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If at any time you fail to receive your Zion's Landmark, please notify the editor at the address on the front cover who will mail you any missed copies ~ J.M. Mewborn, Editor